A TESTIMONY,

Of what we believe of CHRIST, before he was manifeſt in the Fleſh; and of his birth and preaching, and what he ſaith he is himſelfe: as alſo of his ſufferings, death, reſurrection, and aſcenſion. Both as he was GOD and as he was Man.

AND ALSO

The Teſtimony of the Apoſtles concerning him; with thoſe Names which GOD, the Angels, and holy Ghoſt, has given unto him, and the holy men as they were moved by the holy Ghoſt: which we faithfully own and believe.

But all ſuch by-names, which are not found in the Scriptures we teſtify againſt though contended for by ſuch, as ſay, they have not the ſame holy Ghoſt, that gave forth the Scriptures: and it is the ſame Spirit that gives Chriſt thoſe by-names, that in Scorn calls us QUAKERS.

Alſo how the believers in the primitive times, and now; did and do poſſeſs, and enjoy CHRIST JESUS: and what is the Saints Food, and how they are to walke.

And wherein *they may ſee what a true Chriſtians* duty is.

Hold faſt the forme of ſound words, which thou haſt heard of me, in faith and love, which is in Chriſt Jeſus. 2 Tim. 1:13.

For the time will come they will not endure ſound Doctrine, but after their own luſts ſhall they heap to themſelves teachers, having itching ears, and they ſhall turne away their eares from the truth, and ſhall be turned unto fables. 2 Tim. 4:3, 4, 5.

I am come in my Fathers Name and ye receive me not, if another ſhould come in his own name him will ye receive. How can ye believe which receive honour one of another, and ſeek not the honour that cometh from God onely. Joh. 5:43, 44.

By GEORGE FOX.

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FROM THE
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A DECLARATION
Of the
PEOPLE of GOD,
In Scorn called
QUAKERS:

Becauſe they heare the voyce of GOD: and Tremble at his Word: and are caſt out for his Nam's ſake: &c. But he hath appeared to our Joy. *Iſaiah. 66: 5.*

VVhat we do believe of the birth, ſufferings, death, and reſurrection of IESVS CHRIST.

Now the birth of Jeſus Chriſt *Was thus: When as his mother Mary was betrothed to Ioſeph, before they came together: she was found with child of the* Holy Ghoſt, *and the Angel of the* LORD *ſaid unto Ioſeph the ſon of David, Fear not to take Mary to thy wife; for that which is conceived in her is of the Holy Ghoſt, and she shall bring forth a Son, and thou shalt call his name* JESUS, *for he shall ſave his people from their ſinns.* And this was the fulfilling of the prophecy of Iſaiah, *Behold a virgin shall be with child, and shall bear a Son, and they shall call his name* IMMANUEL, *which is by interpretation* GOD with us. And when JESUS was born in Bethlehem, it troubled Herod and all Jeruſalem, which was the higheſt place of worship, though they could tell by the Scripture where he was to be born; as in *Micah* 5: 2. and *Matth.* 2: 1, 2, 3, 4. and in *Luke* 1. the Angel of the LORD appeared to Mary, and ſaid unto her *Fear not Mary, for thou haſt found favour with GOD; for lo, thou shalt conceive* *Iſai. 7: 14.*

in thy womb and bear a Son, and thou shalt call his name JESUS, *he shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of his Father David, he shall reigne over the house of Iacob forever, and of his kingdom there shall be no end.*

Then said Mary to the Angel, how shall this be, seing I know not man? And the Angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee, therefor also that holy thing which shall be born of thee shall be called the Son of God.

And in *Luke* 2: *Vnto you is born this day in a city of David a Saviour, which is Christ the* LORD: *and she brought forth her first begotten, and wrapt him in a swadling cloath, and laid him in a manger, becaus there was no roome for them in the inn.* And there the shepherds found him swaddled, lieing in a manger.

A poor entertainment for the Saviour of the world, and King of kings, and Lord of lords, like the professors now in their highest place of worship, who slight him, as the Jewes did in theirs.

And *Simeon* that just man, that feared God, a revelation was given him of the Holy Ghost, that he should not see death before had seen the Lord Christ, which came to passe. For he said *Mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a Light to be revealed to the Gentils, and the glory of thy people Israel*: and this we are witnesses of, and beare witness to, which he saw before his death.

Now here he knew the Lords Christ by revelation, (which every one must see him by, before their death) who was the Son of God.

And Christ saith himself *Luke* 10: 21, 22. *I confesse unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and learned, and hast revealed them to Babes, even so Father becaus it so pleased thee. Then he turned to his Disciples, and said, All things are given unto me of my Father, and no man knoweth who the Son is, but the Father, neither who the Father is save the Son, and he to whom the Son will reveal him.*

And he turned to his Disciples, and said secretly to them, Blessed are the eyes, which see that which you see.

And so it is clear here by Christs own words and doctrine, all the learned and wise, that deny *Revelation* now adays, you know not the Father nor the Son, for Christ saith *no man knoweth the Son, nor the Father, but he to whom* Christ the Son of God *will reveal him*: and as the Apostle Paul saith

faith in another place, that it *pleased the Father to reveal his Son in me, that I might preach him*; so blessed be God the Father who hath revealed his Son *in us*, that we might know him and preach him.

And in *Joh.* 1. *In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God, and all things were made by it, and without it was made nothing that was made, and in it* (to wit the Word) *was life, and the life was the light of men: and the Light shineth in darkness, and the darkness comprehended it not, and that was the true light which lighteth every man that cometh into the world, he was in the world, and the world was made by him, and the world knew him not.* They must know him by revelation, for the world by their wisdom knew him not, nor knoweth God, *he came to his own, and his own received him not, but as many as received him, to them he gave power to become the Sons of God.*

And this we witness, *And the Word was made flesh, and dwelt among us, and we saw the glory thereof, as the glory of the onely begotten Son of the Father, full of Grace and truth, and of his fulness have we received, grace for grace. The Law was given by Moses, but grace and truth by Jesus Christ.* And this *grace* and *truth* we witness, which is our Teacher, and brings our Salvation, and establisheth our hearts. And this is the Prophet like unto Moses, that God hath raised up, whom we do *heare* and *see*, as *Stephen* did, and have seen the heavens open, and the Son of man standing at the right hand of God, who was persecuted by the Priests and professing Jewes: *Acts* 7. and this is Christ the Rock that followed the Jewes in the wildernesse, 1 *Cor.* 10: 4. And this is the Christ Jesus that *wrought signes and miracles* amongst the *Jewes*, the great Professors of the *Letter*; that the chief Priests bought of *Iudas for thirty pieces of silver*: whom they scourged and mocked and crucified, and said he had a devil, and by the prince of devils cast out devils: and when they had crucified him, the chief Priests gave large money to the souldiers, to say that *his Disciples had stoln him away by night*, whom they had crucified without the gates at *Jerusalem*, who appeared to *Mary Magdalen*, and to his Disciples; and came amongst them when the doores were shut *Joh.* 20. *And Joseph of Arimathea a Disciple of Jesus, after they had crucified Christ, he begged his body, and he laid him in a garden in his own new tomb*, Matth. 27. *Now this Jesus is risen the same that they crucified, whom the high Priests and rulers delivered to be condemned to death, and they crucified him,*

Luke 24: 20. who said *behold my hands and feet, for it is I my self, handle me, for a Spirit hath not flesh and bones as ye see me have*, ver. 39. And this was after he was risen from the dead: and Christ Jesus saith after his resurrection *Ioh.* 20: 21. *As my Father sent me I send you*, his ministers and his Disciples, whom the great letter-professors persecuted, as may be seen in the *Acts*: and still they do the same unto them that Christ sends forth, where he is manifest. But ye men of Israel, and we may say ye men of all professions in Christendom without the possession of Christ, heare the words of Jesus of *Nazareth, a man approved of God among you with great works and wonders, and signs, which God did by him in the midst of you, as you your selves also know, him I say ye have taken by the hands of the wicked, being delivered by the determinat counsel and foreknowledg of God, and have crucified and slain, whom God hath raised up, and loosed the sorrowes of death, becaus it was impossible that he should be holden of it.* And so *Gods holy One did not see corruption, neither was his Soul left in the grave, whose heart did rejoyce and his tongue was glad, and his flesh did rest in hope.*

And David knew that God had sworn with an oath unto him, that of the fruit of his loins, he would raise up Christ concerning the flesh, he knowing this before, speaking of the resurrection of Christ, saith that *his Soul should not be left in the grave, neither his flesh should see corruption*; this Jesus hath God raised up, whereof we are witnesses, and we the people of God, in scorn called *Quakers*, are witnesses of this Jesus, and of his resurrection, to the men of Israel and all the men of the world, as *Acts* 7: 22, &c. Which Jesus appeared three times to the Disciples after he was risen, *Ioh.* 21: 14. Therefor let all the house of Israel know for a surety, that God hath made him both Lord and Christ, this Jesus I say whom you crucified, he is risen and set down at the right hand of God.

So we (the people of God called *Quakers*) do say let all the house of the professors of the Letter, without the possession, whether *Iewes, Turks, Christians*, or *heathens* know that there is no Salvation in any other Name under heaven, whereby they must be saved, but *in the Name of Iesus Christ of Nazareth, which was crucified without the gates of Ierusalem, whom God hath raised up from the dead*, as in *Acts* 4: 10, &c.

So the God of Abraham, Isaak and Jacob, and the God of our Fathers, hath glorified his Son Jesus, whom the Jewes betrayed and denyed in the presence of Pilat, when he had judged him to be delivered, before whom Jesus made a good confession, 1 *Tim.* 6: 13. whom we are witnesses of,

and

and are not ashamed to confess him before our persecutors. But the professing Jewes denyed the holy One and the just, and desired a murderer to be given them, as many will do now, that crucify him to themselves afresh, as the Jewes that killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses, I say we the people of God in scorn called Quakers, are witnesses, with the Apostles, of him against all such professors now, who desire a murderer rather then the Lord of life.

But these things God shewed by the mouth of his Prophets, that Christ should suffer, and he hath thus fulfilled it: and so through him have we received remission of sinns, and refreshiugs from the presence of the Lord.

And ye that do profess that Christ is come, as the Jewes professed he was to come, do not ye deny the holy One and the Just in your lives? who live unholy and unjust, and will not ye sooner receive a murderer, then the Saviour? and consent and persecut him where he is made manifest now in his Saints? That which you doe unto them, ye doe unto him; but Christ is risen, whom the heavens must containe, untill the time that all things be restored, which God hath spoken by the mouths of all his holy Prophets, since the world began, *Acts* 3: 21. And Moses said unto the Fathers, *The Lord your God will raise up unto you a Prophet of your Brethren, like unto me, ye shall hear him in all things, whatsoever he shall say unto you. For it shall be that every person that shall not hear that Prophet, shall be destroyed from among the people.* Now this Prophet Christ Jesus we do hear, who doth fulfill the Prophets that propheſyed of him: and now do not you say there is no hearing of his voyce now adays, and is not the contrary to the Apostles, who said *while it is called to day hear his voyce?* And was not this after he was risen, *and God hath spoken to us by his Son*, as in Hebr. 1? And did he not speak to his Disciples, and to Paul and to Mary Magdalen after he was risen? And doth he not now speak from heaven? See that ye despise not him that speaks from heaven, for if they escaped not, that refused him that spake on earth, much less shall ye escape, if ye turn away from him that speaks from heaven, even JESUS who suffered without the gates of Jerusalem, and sanctifies his people with his blood, *Heb.* 12: 25. And therefor you that say there is no hearing of the prophet Christ's voyce now adays, do not you destroy your selves and people? And to Abraham God said, *In thy seed shall all the kindreds of the earth be blessed*, of whose seed Christ came, and so it was said unto the Jewes first, *unto you hath God raised up his Son* Jesus, and

him

him hath he sent to blesse you, in turning every one of you from your iniquity unto him. So [marke] you are blessed as you are turned every one from your iniquity, not in your iniquity, for he saith to the worker of iniquity *depart from me, I know you not.* For the true witnesses of Jesus Christ and of his resurrection, great grace was upon them all, and so it is now, as may be seen *Acts* 4: 33. where may be seen what work the Priests and the Elders the great Letter-professors made against them that were the true witnesses of Jesus, his birth, life, death and resurrection, as many of you, who have the form and not the power, have done against us, and therefore are we turned away from you. But we can say as the Apostle said to the Jewes, and to you that are in their Spirit, *The God of our Fathers hath raised up Jesus, whom ye slew and hanged on a tree,* him hath God lifted up with his right hand, to be a *Prince and Saviour, to give repentance to Israel and forgiveness of sins:* and we are witnesses concerning these things, which we say, yea and the holy Ghost whom God hath given to them that obey him, testifies the same. But you that are disobedient, say, *the holy Ghost is not to be looked for now adayes,* and forbid us to speake in the power of Jesus, though you use the name of Jesus, but in the forme, and deny the power and Spirit, persecut them that are in it, *Acts* 5: 30, 31, 32. But remember *Gamaliel's* counsel *And Stephen being full of the holy Ghost looked stedfastly into heaven, and said, Behold the heavens open, and the Son of man* [marke *the Son of man*] *standing at the right hand of God;* so with the holy Ghost he could see into heaven, and see Christ Jesus, and so do we, *Acts* 7. and 1 *Cor.* 12: 3. where it is said, that *no man speaking by the Spirit of God calleth Jesus accursed.* Also no man can say *that Jesus is Lord but by the holy Ghost,* [marke] *no man can say* it, *but by the holy Ghost.*

Now ye that say There is no holy Ghost to be looked for now adayes, as was amongst the Apostles, and teach so to the people, do not ye deny the promise of Christ, and the succession of the true ministers in the holy Ghost, which shall lead into all truth.

And if no man can call Jesus the Lord, but by the holy Ghost, and ye deny having it your selves, and teaching it so to others, then ye can not be the faithfull witnesses of Jesus Christ the Lord, nor can ye truely call him Lord, neither are led into all truth by the holy Ghost, but by an unclean ghost into errour, and so are no true Christians.

For this Comforter or holy Ghost which Christ hath sent, he shall reprove

prove the world of their ſin, and righteouſneſs, and judgment and unbelief: ſo you are not reproved of your ſin, of your righteouſneſs, of your judgment and unbelief, if the *Comforter* the *Holy Ghoſt* be not *come* to you, according to Chriſts promiſe, that he would ſend him after he was riſen. And the Diſciples of Chriſt then, and now, the Spirit of Truth, this Comforter doth lead them into all Truth, for *he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, he ſhall ſpeak:* So are not people to hear this Comforter, this holy Ghoſt, that proceeds from the *Father* and the *Son*? *Ioh.* chapters 15 and 16. And in *Acts* 9, *Paul* ſaith, *Who art thou Lord, and the Lord ſaid, I am Ieſus whom thou perſeeuteſt*, and *it is hard for thee to kick againſt the pricks.*

Now you know that Jeſus Chriſt was riſen, but he was perſecuting of him in his Saints: compared with *Matth.* 25 from ver. 40 to the end.

So are not all they, that kick againſt that which pricks them, the perſecuters of the life of Jeſus, where he is made manifeſt?

And in *Acts* 10: 34, &c. where *Peter opened his mouth and ſaid, Of a truth I perceive that God is no reſpecter of perſons, but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him.* and how God hath anoynted Jeſus of *Nazareth* with the holy Ghoſt and with power, who went about doing good, and healing all that were oppreſſed of the devil, for God was with him; and we are witneſſes of all things which he did, both in the land of the *Iewes* and in *Ieruſalem*, whom they ſlew, and hanged on a tree, him God raiſed up the third day, and ſhewed him openly, and we did eat and drink with him after he aroſe from the dead, and he commanded us to preach unto the people, and to teſtify that it is he, that is ordained of God, a Judg of quick and dead. And to this do we teſtify, which are the people of God, in ſcorn called *Quakers. And to him* (to wit, Chriſt) *alſo gave all the Prophets witneſs, that through his Name, all that believe in him, ſhall receive remiſſion of ſins.*

Now to believe in Chriſt, he teaches how to believe, *Ioh.* 12. who ſaith, *I am come a Light into the world, that whoſoever believeth in me, ſhall not abide in darkneſs.* And *while ye have the Light, believe in the Light, that ye may become the children of the Light*, ver. 36: 46. And *Ioh.* 7: 37, 38. *Ieſus ſtood up, and cryed, ſaying, if any man thirſt, let him come unto me, and drink:* and *he that believeth in me, as the Scripture ſaith, out of his belly ſhall flow rivers of water of life.* And

 Ioh. 3: 16.

Joh. 3 : 16. God so loved the world, that he sent his onely begoteen Son into the world, that whosoever believes in him, should not perish, but have evirlasting life. And, *as many as receive him, he gives them power to become the sons of God, yea even to them that believe in his Name*, Joh. 1 : 12. And *he that believeth in him, shall not be condemned, but he that believeth not, is condemned already, because he believeth not in the Name of the onely begotten Son of God*: to wit, in the Light, as Christ commands. And *this is the condemnation, that Light is come into the world, but men love darkness rather then Light, because their works are evil, For every man that doth evil hates the Light*, he hates that Light which Christ commands to believe in, *neither cometh to the Light, least his deeds should be reproved.* So he is afraid of his evil deeds being reproved, and therefore can not believe in the Light, if he will not come to it: but he that doth Truth, cometh to the Light, that his deeds may be made manifest, that they are wrought in God; and *he that believeth, is born of God*, as John in his Epistle saith, *and he that is born of God, overcometh the world. And he that believeth in the Son of God, hath the witness in himself.* And this we witness, which are the true Believers in the Light: and *he that hath the Son, hath life, and he that hath not the Son of God, hath not life.*

So all ye Letter-Professors of Christ, if ye have him not, you have no life, for Christ, whom God sent, speaks the word of God and he that believeth in his Son, hath eternal life in him, and he that believeth not in the Son of God, shall not see life, *but the wrath of God abides upon him*, Joh. 3 : 34, 35, 36. And the Son of God that spake the words of God, how people should believe, said, *believe in the Light*; for he was come a Light into the world, and in him was Life, and this life was the Light of men, and that was the true Light, *which enlighteneth every man that cometh into the world.* And *he was in the world, and the world knew him not.* So the world knows him not now, though the world was made by him, and he is in the world by his Light, though they will not believe in it, but love the darkness rather then the Light, and will not come to it, least it should reprove them of their evil deeds, as the Apostle saith *Whatsoever doth reprove and make manifest, is light.* So they can not see Christ Jesus the Lamb of God, who takes away the sins of the world, without the Light, which is called *the life in him*, and *Light in men.*

And ſo the unbelievers now, though they may profeſs Chriſt is come, like the *Phariſees* to come who perſecuted Chriſt in the days of his flesh, but he is riſen out of their reach. And now the ſame ſpirit perſecuts his Believers and Diſciples that believe in the Light, which is Life in him, and Light in them, as *Iohn* teaches. So now they are perſecuting the Light and Life of Chriſt, where it is manifeſt in his members, for every one that doth evil, hates the Light, and ſo hates Chriſt, his Light, his Life. But we who are the people of God, and in ſcorn called *Quakers* by them; are the believers in the Light, and children of the Light, with which we ſee our life hid in Chriſt; and are witneſſes of Chriſts birth, ſuffering, death, and reſurrection, and of his flesh, and of his Divinity, and can ſay *he that hath the bride, is the bridegroom*, Joh. 3:29. And *Acts* 13:23. &c. *Of the ſeed of David hath God according to his promiſe, raiſed up to Iſrael a Saviour: and whoſoever feareth God, to you is the word of Salvation ſent, for the inhabitants of Ieruſalem and the Rulers, becauſe they knew him not, nor the words of the Prophets, which were read every Sabbath day amongſt them, they have fulfilled them in condemning him, though they found no cauſe of death in him, yet deſired they Pilat to kill him: and when they had fulfilled all things that were written of him, they took him down from the tree, and put him into a ſepulchre, wherin no man was before laid, but God hath raiſed him from the dead, and he was ſeen many days of them, which came up with him from Galilee unto Ieruſalem, and we can not but ſpeak thoſe things which we have ſeen and heard*, Acts 4:20.

And ſo now conſider you Profeſſors, was not this the higheſt place of worship at Jeruſalem, where the Scripturs and Prophets were read every Sabbath day, and they knew not the voice of the Prophets, though they read their words, like the Profeſſors now, and yet did not they crucify him (to wit, the Jewes) without the gates of Jeruſalem? And the Prieſts and Rulers were againſt him, and knew him not in his birth, ſufferings, death and reſurrection.

And now you that read the Scripturs with the ſame perſecuting ſpirit, do not you crucify him afresh to your ſelves, and perſecut him in his members, and put him to open shame, as it's ſaid, *Heb. 6:6*?

And *Acts* 13:47. *I have ſet thee a Light of the Gentiles, that thou mayſt be my Salvation to the ends of the world.* And ſo Chriſt who is the Light, is the Salvation to the ends of the world, and the Gentiles are

glad of this, and glorify the Word of the Lord, which none can doe but in the Light, which is the Life in the Word. And we declare according to Gods promise made to the Fathers, which God hath fulfilled unto us his children, in that he raised up Jesus, as it is written in the 2 Psalm, *Thou art my Son, this day have I begotten thee.*

Now as concerning that he raised him up from the dead, no more to turn to the grave, wherefore he saith in another place *Thou wilt not suffer thy holy One to see corruption*; though David lay with his Fathers, and saw corruption, but he whom God raised up saw no corruption. *Be it known unto you therefore men and brethren*, saith the Apostle, and say the people of God in scorn called *Quakers* to all the sons of Adam, *that through this man*, to wit Christ Jesus, *whom God hath raised up, is preached unto you the forgiveness of sins, and from all things from which you could not be justifyed by the Law of Moses.* By him, to wit Christ, every one that believeth is justifyed. And what is it to believe? To believe in the Light, as Christ saith: if not, he is condemned, and then not justifyed, as you may see, *Joh.* 3:12. and *Act.* 13:32, &c.

Now the time of ignorance, as the Apostle saith, (who preached Christs birth, death and resurrection) *the times of ignorance God winked at*, but now he admonishes all men every where to repent So if God and Christ do admonish, he doth it by his power and Spirit, as *Acts* 17:30. *Because he hath appointed a day, in the which he will judg the world in righteousness, by that man whom he hath appoynted, whereof he hath given an assurance unto all men, in that he hath raised him from the dead.* Therefore if he would have all men to repent, he would have all men to be saved, and their destruction is of themselves.

And this we the people of God, in scorn called *Quakers*, do witness and have the assurance of. As the Apostle saith, *But this I confess unto thee, that after that way which they call heresy, so worship I the God of my Fathers, and believe all things, which are written in the Law and the Prophets, and have hope towards God that the resurrection of the dead which they themselvs look for also, shall be both of just and unjust; and herein I endeavour my self to exercise a good Conscience towards God and towards men*, Acts 23:14 to 16.

This confession the Apostle made before *Felix* and *Ananias*, the high priests and the elders; and this is, and hath been our confession amongst all your high Priests and elders, above 20 years ago, and unto this day.

And

And the Apostle in his confession, *Acts* 26: 18. saith, he was sent to *turn the people from darkness to the Light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and an inheritance among them that are sanctified, by faith in Christ.*

And now have not many of you separated Professors and Priests, and others, scoffed at this Light, and called it *an idol* and *darkness*? But can any receive the remission and forgiveness of sins, and so have an inheritance among them that are sanctified, but who are turned from the darkness to the Light, and from the power of Satan unto God, according to the true ministers doctrine, which we possess and are witnesses of, against them that turn them from this Light to darkness, and keep them in Satans power from Gods? And was not this doctrin a wonder amongst the professing Jewes, and before *Agrippa* (whose eyes were not open, like yours) of turning people from darkness to Light, and from the power of Satan unto God, that they might receive remission of sins, and an inheritance among them that are sanctified? [mark] are sanctified, that is already don, though the *Apostle* said, he had *obtained help from God unto this day, witnessing both to small and great, saying no other things then those which the Prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew Light unto the people and unto the Gentiles.*

And also was not this a strange doctrin think you then? and is it not so now which we do witness, by this Light which Christ hath shewed unto us, what *Moses* and the Prophets did say, that Christ should suffer and rise from the dead, and shew light to the Gentiles? This through the help of God are we daily witnesses of, to small and great who are dead with Christ, and are risen with Christ: *for*, as the Apostle saith, *if ye be dead with Christ, and risen with Christ, seek those things which are above*, Coloss. 3: 1. and this we are in the practise of, and can not seek after your things which are below, though you rage against us, and persecut us with tongue and hand. And *Rom.* 1. *God which had promised before by his Prophets, in the holy Scriptures, concerning his Son Iesus Christ our Lord, which was made of the seed of David according to the flesh*, [mark] *and declared to be the Son of God, touching the Spirit of sanctification, by the resurrection of the dead, by whom we have received Grace, through which we are witnesses, and are*

called and made to declare and confeſs to the Name of Ieſus. For the righteouſneſs of God is revealed from faith to faith, as it is written, The juſt ſhall live by faith. For we are not aſhamed of the Goſpell of Chriſt, for it is the power of God unto Salvation to every one that believeth. And therefore we can not but warn all in the name of Jeſus, knowing that *God ſhall judg the ſecrets of all mens hearts, according to the Goſpel,* as the Apoſtle declares, *Rom.* 2:16. And *Rom.* 3:24, 25. *We are juſtified freely by his Grace, through the redemption that is in Chriſt Ieſus, whom God hath ſet forth to be a reconciliation through faith in his blood, to declare his righteouſneſs, by the forgiveneſs of ſins, that are paſt through the patience of God.* And this we witneſs, bleſſed be the Lord God, through Jeſus Chriſt for ever.

And *Rom* 4:25. Chriſt *who was delivered to death for our ſins, and is riſen for our juſtification, then being juſtified by faith we have peace with God, through our Lord Ieſus Chriſt, by whom alſo we have acceſs through faith unto his Grace, wherein we ſtand,* [mark] *and rejoyce under the hope of the glory of God, and this hope makes not aſhamed, becaus the love of God is shed abroad in our hearts by the Holy Ghoſt, which is given unto us. For Chriſt when we were yet of no ſtrength, at his time dyed for the ungodly, but ſeting out his love towards us, ſeing that while we were yet ſinners Chriſt dyed for us, much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him. For if when we were enemys we were reconciled to God, through the death of his Son, much more being reconciled we ſhall be ſaved by his life, and not onely ſo, but we alſo rejoyce in God through our Lord Ieſus Chriſt, through whom we have now received attonement,* Rom. 5:1, 2.

And this we witneſs who are in ſcorn called *Quakers*, but Chriſt did not dye for ſinners, that they ſhould live all their life time in ſin, and dye in their ſins; but that as ſin had reigned unto death, ſo Grace might alſo reign through righteouſneſs unto eternal life, through Jeſus Chriſt our Lord. *For know you not that all we that have been baptized into Ieſus Chriſt, have been baptized into his death. We are buried then with him by baptiſm into his death, that like as Chriſt was raiſed up from the dead, by the glory of the Father, ſo we alſo walk in newneſs of life* (mark you Profeſſors, *in newneſs of life*) *for if we be grafted with him into the ſimilitud of his death, even ſo ſhall we be of his reſurrection, knowing this that our old man is crucified with him* (mark,

is crucified, then it is done) *that the body of sin might be destroyed, that henceforth we should not serve sin, for when ye were servants of sin, ye were free from righteousness*: : and as the Apostle saith, *his servants ye are whom ye do obey; wherefore if we be dead with Christ, we believe also we shall live with him, knowing that Christ being raised from the dead, dyeth no more, death hath no more dominion over him, for in that he dyed, he dyed once to sin, but in that he liveth, he liveth unto God.* So (mark) people must dye with Christ; if they will live with Christ, whom death hath no more dominion over. Likewise *reckon ye also that ye are dead to sin, but alive to God in Jesus Christ our Lord.* (mark, *alive in Christ Jesus*) so people must be alive in him, not in old Adam. *And now being made free from sin, and made servants unto God, ye have your fruits unto holiness, and your end everlasting life. For the wages of sin is death, but the gift of God is eternall life through Jesus Christ our Lord. For when ye were the servants of sin, ye were free from righteousness.* So they that be free from righteousness, and whose darkness can not comprehend the Light, and whose doctrin is, *they can not be made free from sin* while they be upon the earth, nor the old man, nor the body of sin: this is another doctrin then the Apostle preached, who said *the old man is crucified*: and this is to preach up the old mans life, and not the new man Christ Jesus, as you may see, *Rom.* 6 and 7 chap. &c. *Now if we suffer with Christ, we shall also be glorified with him*, Rom. 8:17. So people must dye with Christ, if they will live with Christ, and suffer with him, if they will be glorified with Christ. Now it is an easie matter to make an outward profession of Christs death, but it's another matter to come to dye with Christ and suffer with him; which they must do, if they will come to live, and be glorified with him. Again, *Rom.* 7:9. *I was once alive without the Law*, (yet he had been a strict professor of the Law. So are not you strict professors alive without the Gospel?) *but when the commandement came, sin revived and I dyed*, saith the Apostle. Can ye professors say so, as many of us can, who were alive in a profession without the possession, where we see many of you yet remaining? *And the Law of the Spirit of Life in Christ Jesus hath made me free from the Law of sin and death.* Now ye Professors, ye are far off from being made free from the Law of sin and death, when you plead for it for terme of life, and are offended at us that plead for fredom by the

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Law of the Spirit of life, which is in Christ Jesus. And *Rom.* 8. *God sending his onely Son in the likeness of sinfull flesh, and for sin condemned sin in the flesh*, (so, can you witness the sending of the Son of God to condemn the sin in your flesh?) *that the righteousness of the Law might be fulfilled in us, which walk not after the flesh, but after the Spirit. For if Christ be in you, the body is dead because of sin. But the Spirit is Life for righteousness sake, but if Christ be not in you, your body is alive because of the sin*; and so you may call him Lord, and profess him without you, and say Ye have preached in his name, but such workers of iniquity he will bid depart, that live in sin, and plead for it to the grave. *But if the Spirit of him, that raised Iesus from the dead, dwell in you, he that raises up Christ from the dead shall quicken your mortal bodys, because that his Spirit dwelleth in you.* and this we witness.

And must not people be made like to the image of the Son of God, who is the first born among many brethren. *For God who spared not his own Son, but gave him to death for us all, how shall he not with him give us all things? For Christ who is dead and risen again, who is at the right hand of God also making request for us*, Rom. 8. throughout. And *Rom.* 9:33. as it is written, *Behold I lay in Zion a ston of stumbling and a Rock of offence, and every one that believeth in him shall not be ashamed.* And this is that Christ, that the wise master-builders did reject in their own wisdom (as you may read in the Evangelists) that pretended to build people up unto heaven, as many do now without the life and Spirit of the Apostles. *But Christ is the end of the Law for righteousness sake, to every one that believes, but the righteousness which is of faith speaks on this wise, Say not in thine heart Who shall ascend into heaven, that is to bring Christ from above, or who shall descend into the deep to bring Christ again from the dead. But what saith it? The Word is near thee, even in thy mouth, and in thy heart. This is the Word of faith which we preach.*

Now we are come to this righteousness of faiths speaking, and to this Word in our hearts which the Apostle preached, *and can confess with our mouths the Lord Iesus, and believe in our hearts that GOD raised him from the dead, who is the Saviour. For with the heart man believes unto righteousness, and with the mouth confesseth unto Salvation.* So this belief is beyond a Pharisees belief, for *he that believeth*

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is born of God, and he that believeth in the Light is born of the Light, *Rom.* 10. and *Ioh.* 12.

And it may be said unto you Professors, as *David* said, and *CHRIST* and the *Apostle* to the professing Jewes, *Let their table be made a snare, and a net and a stumbling block, even for a recompence unto them, let their backs be bowed down always*, Rom. 11:9, 10.

Now the Church in the primitive times, which the Apostle writs to, *I beseech you brethren* (saith he) *by the mercys of God, that ye give up your bodys a living sacrifice, holy, acceptable unto God, which is your reasonable service* of him. Rom. 12:1. For as it is said, 1 *Cor.* 6:20. *Know ye not that your bodys are the temples of the Holy Ghost? For ye are bought with a price, therefore glorify God in your bodys and in your spirits, for they are Gods.*

And what price was this they were bought withall? Is not this the blood of Christ Jesus? So it is not a puft-up profession, nor serving God with your lips, but the offering up the body a living sacrifice, and a glorifying God with body, soul and spirit, which are his.

For none of us is to live to himself, nor to dye to himself, saith the Apostle, *For whether we live, we live unto the Lord, or whether we dye, we dye unto the Lord*; or, whether we live or dye, we are the Lords: *For Christ Iesus therefore dyed and rose again and revived, that he might be Lord both of the dead and the quick.*

So no true Christians must live to themselvs, but to him that dyed for them, *Rom.* 14:7, 8, 9. &c. And the Saints are to *receive one another, as Christ also received us*, saith the Apole, *Rom.* 15:6, 7, *to the glory of God*: and to be *like-minded one to another according to Christ Iesus*, and *that with one mouth they may praise God, even the Father of our Lord Iesus Christ*, ver 5. And vers. 18. the Apostle saith, *I dare not speak of any thing which Christ hath not wrought by me, to make the Gentiles obedient in word and deed.* Mark this, ye Professors, if ye durst speak no more but that Christ works by you or in you, ye would have little to say, and ye would not find fault with the people of God called *Quakers*, who speak as Christ hath wrought in them.

And *Rom.* 16:25. *To him now that is of power to establish you, according to my Gospel and preaching of Iesus Christ, by the revelation of the mystery which was kept secret since the world began.* Now ye Professors can not know this mystery, nor this secret, but by revelation, which ye deny.

And 1 Cor. 1:2. there ye may see how we are sanctified in Christ Jesus, *that ye may be blameless in the day of our Lord Jesus Christ*, ver. 6, 8. *and the testimony of Jesus Christ hath been confirmed in you: marke in you, for God is faithfull by whom ye are called, unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you brethren by the Name of our Lord Jesus Christ, that ye all speak one thing.* Then ye must come out of the many things, which make divisions. *And the Jewes*, saith the Apostle, *require a signe, and the Greciams seek after wisdom.* And are not you Professors of the same spirit, like the Jewes and Greciams? Do not you cry for signes and miracles, and seek after wisdom? *But we preach Christ crucified, to the Jewes a stumbling block, and to the Greeks foolishness*, 1 Cor. 1:22. *But ye are of him in Christ*, saith the Apostle, ver. 30: *who of God is made unto us wisdom and righteousness, and sanctification and redemption*, which we witness, Blessed be God for ever. *But the naturall man*, saith he, 1 Cor. 2:14. *perceiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* And this we witness, which you Professors deny any one having the Spirit as the Apostles had. So you are not like to know the things of God, but run into strife and contention about them, with your naturall mens perceivings.

And the Apostle saith, *I esteem not to know any thing amongst you, save Jesus Christ and him crucified; for we speak the hidden wisdom of God in a mystery, even the hidden wisdom which God hath determined before the world unto our glory, which none of the princes of the world hath known, for had they known it, they would not have crucified the Lord of glory.* 1 Cor. 2. And the Apostle saith, *Be ye followers of me, as I am of Christ*, 1 Cor. 4:16. & 9:1. So we cannot follow you, but as ye follow Christ. *For the kingdom of God* (saith he) *is not in words, but in power*, 1 Cor. 4:20. *And God hath raised up the Lord Jesus* (saith he) *and shall raise us up by his power, and we do know that our bodys are members of Christ, and he that is joyned to the Lord is one spirit*, 1 Cor. 6. And the Apostle saith, *Neither theeves, nor covetous, nor drunkards, nor railers, nor extortioners, nor adulterers*, &c. *shall inherit the kingdom of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of our Lord Jesus, and by the Spirit of our God*, 1 Cor. 9, 10, 11. Marke, *are washed*

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are ſanctified, are juſtified. So for covetous ones, adulterers, drunkards, theeves and railers to make a profeſſion of Chriſts death and reſurrection, and live in their ſins; this is to profeſs him with the lips, but deny him in their works, not being washed. For Chriſt comes to call ſinners to repentance, and he dyed for their ſin, not that they ſhould live in it, and plead for it for terme of life.

And 1 Cor. 7:23. it's ſaid, *Ye are bought with a price, ſo come to be the Lords freemen*: and as Chriſt ſaith, *if the Truth hath made you free, ye are free indeed.* For Truth makes free from the devil, who is out of Truth. And the Apoſtle ſaith 1 Cor. 8:6. *To us there is but one God, the Father, of whom are all things, and we in him.* Marke, *we in him, and one Lord Ieſus Chriſt, by whom are all things, and we by him.* This we witneſs. And the Apoſtle ſaith 1 Cor. *Neither let us tempt Chriſt, as ſome of them alſo tempted him, and were deſtroyed of the ſerpents.* And therefore ye Profeſſors take heed of tempting him in a profeſſion without poſſeſſion of him, leaſt ye be found mockers of him.

Likewiſe the Apoſtle ſaith, what he *received from the Lord, that* he *delivered* unto them, 1 Cor. 11:23. Now do not you deliver any thing to the people, but what you receive from the Lord? Then ye muſt deny your own principle, who ſay, There is no hearing the voice of God now adays. And doth not the Apoſtle tell you, 1 Cor. 13. that you have nothing if ye have not love; if ye have faith and gifts, and prophecys and tongues, and give your bodys to be burned, and your goods to the poor, if ye have not love, ye are but like tinckling cymbals and ſounding braſs. Where is all your profeſſion then of God and Chriſt, and what good doth it you, who make but a tinckling with your cymbals, and ſounding with your braſs, whilſt you are out of love, and in a perſecuting ſpirit?

And 1 *Cor.* 15. the Apoſtle ſaith, *Firſt of all I delivered unto you that which I received*, marke, *how that Chriſt dyed for our ſins, according to the Scriptures, and that he was ſeen of Cajaphas, then of the twelve, and after he was ſeen of more then 500 brethren*, &c. *And after that he was ſeen of Iames, then of the Apoſtles, and laſt of all he was ſeen of me, as one born out of due time. But now is Chriſt riſen from the dead, and is made the firſt fruits of them that ſlept. For as in Adam all dyed, even ſo in Chriſt ſhall all be made alive. The firſt man is of the earth earthly, the ſecond man* (marke, *man*) *is the Lord from heaven*: as it's alſo

written, *The first Adam was made a living soul, the last Adam a quickening Spirit.*

So here is the Heavenly man, here is the Earthly man, here is the Spiritual body, here is the Natural body, and *as we have born the image of the Earthly, so shall we bear the image of the Heavenly.* So it is the Second man the Lord from heaven that redeems the Earthly man, and the Just that suffered for the unjust. *And thanks be unto God,* saith the Apostle, *which giveth us victory through Jesus Christ our Lord:* and thus we declare and witness that which the Scripture doth declare, and can say, *The Grace of our Lord Jesus Christ be with all that love him.* And 2 Cor. 1: 5. where the Apostle saith, *The sufferings of Christ abound in us.* Have ye known this, ye Professors? *And ye are our Epistles written in our hearts,* 1 Cor. 3: 3. *written not with pen and ink, but with the Spirit of the Living God, in the fleshly tables of the heart, in that ye are manifest to be the Epistles of Christ.* Marke, this Epistle was written with the Spirit of God in the table of the heart, these are manifest to be the the Epistles of Christ, which ye can not read without the Spirit of God, which ye have often denyed to have as the Apostles had. And the Apostle saith, *Who hath made us able ministers of the New Testament, not of the letter* (marke) *but of the Spirit, for the letter killeth, but the Spirit giveth life.* For it's said, *Moses put a vail over his face,* that the children of Israel should not look unto the end of that, which was to be abolished, which vail in Christ is put away. But a worse vail you have put over your faces, that make a great bustle about the Scripturs, and are not in the Spirit that gave them forth.

Now the Lord is this Spirit, and where the Spirit of the Lord is, there is liberty, and where it is not, there is imprisonment, persecution and bondage. *But we all behold as in a mirrour the glory of God, with open face, and are changed into the same image from glory to glory, as by the Spirit of the Lord,* and this we possess and witness, *who preach not our selves, but the Lord Jesus Christ, and our selves your servants for Christs sake. For God that commanded Light to shine out of darkness,* is he which hath *shined in our hearts, to give the Light of the knowledg of the glory of God in the face of Jesus Christ. But we have this treasur in earthen vessels, that the excellency of the power might be of God, and not of us,* 2 Cor. 4.

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And we are afflicted on every side that witness this, *and persecuted, but not forsaken, Every where we bear about in our bodys* (marke, *in our bodys*) *the dying of our Lord Iesus, that the life of Iesus might also be made manifest in our bodys.* (marke *in our bodys.*) *For we which live are always delivered unto death, for Iesus sake, that the Life of Iesus might be manifest in our mortal flesh, because we have the same Spirit of faith,* as it is written *I believe and therefore have I spoken, we also believe and therefore speak, knowing that he who hath raised up the Lord Iesus, shall also raise us up by Iesus Christ,* and with our hearts we believe this, and with our mouths make confession unto Salvation.

And 2 Cor. 5. *We must all appear before the judgment-seat of Christ, that every man may receive the things which he hath done in his body, according to that he hath done, whether they be good or evil. Knowing therefore the terrours of the Lord we do perswad men* to believe in the Lord Jesus Christ, and to turn from sin and evil, and obey him; *For the love of Christ constraineth us, because we thus judg, that if Christ dyed for all, that they which live should not henceforth live to themselves, but unto him which dyed for them and rose again.* So here is a living to Christ, it is not onely a mouth profession, and an outward belief; *For the devils believe and tremble,* for he that believes in the Light becomes a child of the Light. And the Apostle saith, *Wherefore henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him* [so] *no more. Therefore if any man be in Christ, he is a new creatur; old things are past away, behold all things are become new.* And 2 Cor. 5. *All things are of God which hath reconciled us to God by Iesus Christ: For God was in Christ reconciling the world unto himself, not imputing their sins unto them, for he hath made Christ sin for us, which knew no sin, that we should be made the righteousness of God in him* (marke *in him*) and who are in Christ are new creatures. Now the old creatures and such as are out of Christ, do make a profession without the possession, that's but like the Pharisees profession, 2 Cor. 7.

So consider all ye Professors, are ye new creatures? Are ye made the righteousness of God in Christ? Do you begin to cleanse your selves from the filthiness of your flesh and spirit, and grow up unto full holiness in the fear of the Lord? Is your warfar spiritual, and not carnal, casting down the imaginations, and every high thing that is exalt-

ed against the knowledg of God, and bringing into captivity every thought to the obedience of Christ, 2 *cor.* 10: 4, 5. And Paul speaks of the Truth of Christ *in* him, and that he had espoused them to one husband, that he might present the Saints as a pure virgin to Christ. Then they must be free from sin, and must not plead for sin for terme of life, as you professors do, for there is *no fellowship betwixt Light and darkness*, as 2 Cor. 6: 14.

And 2 *cor.* 13: 3. &c. *Ye seek a proof of Christ that speaks in me*, (marke, *a proof* of Christs speaking in the Apostle) *which towards you* (saith he) *is not weak, but is mighty in you* (marke, *in you*) And further he saith, though *he was crucified concerning his infirmitys*, *yet* he *lived* (to wit, Christ) through the *power of God* (marke, he that was crucified) *and we no doubt are weak in him, but we* shall *live* with him, through the *power of God*, &c. which we witness. Wherefore *prove your selves* whether *you be in* the faith, *examin your selves, know ye not your own selves*, how that *Iesus Christ is in you, except ye be reprobats*? Marke, we have proved our selves, and examined our selves; and know Christ Jesus is in us. *And if* Christ *be in you*, as was said before, *your body is dead because of sin, and you are alive to God*, &c and not reprobats.

And so it's the duty of all Christians to prove and examin themselves, whether they be in that faith that workes by love, that Christ is the Author of; whether Christ be in them yea or nay, that they be not found reprobats, for reprobats may make a profession of Christ, in that birth that will persecut them that are born of the Spirit, as we have seen a great deal of, among you Professors these 20 years. But the Apostle saith 2 *cor.* 13. The *Grace of our Lord Iesus Christ, and the love of God, and the communion of the Holy Ghost be* with *you all, Amen.* This we witness.

And now ye that deny that there is any immediate inspiration of the Holy Ghost to be looked for now adays, ye are out of the communion of the holy Ghost, and out of the praying in the holy Ghost, and the fellowship of the Holy Ghost, which was and is the true Church communion and fellowship, that Christ is the Spiritual Head of. And Gal. 1: 4. Christ that *gave himself for our sins*, that he might *deliver us from this present evil world, according to the will of God*, &c. Now marke, and see whether you are delivered from this present evil world,

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ye that profess: and therefore it is not for people to profess Christ, and live in the evil of the world, that will serve their turn. And though *we or an Angel from heaven preach unto you any other Gospel, let him be accursed*, saith the Apostle. And Paul was an Apostle *not of man, nor by man*, but *by* the *revelation* of Jesus Christ, and God the Father which hath raised him from the dead. And the Gospel which he preached, was *not after man*; no more is it now, but *by* the *revelation* of Jesus Christ. And when the Son of God was *revealed in* the Apostle, he preached him: but do not many of you Professors and others preach the Son of God, before he be revealed in you? *I live*, saith he, Gal. 2: 20. *yet not I*, now, *but* Christ liveth *in me* Marke, *in me*, *and* the *life* that *I now live* in the flesh, I live by the faith *of* the *Son of God*, who hath *loved me*, *and given himself for me*.

Now this we testify should be every true Christians life. And *Gal.* 3: 13. &c. *Christ* hath *redeemed us from* the *curse of* the *Law*, when he was made a curse for us, that the *blessing of* Abraham might *come upon* the *Gentiles* through *Jesus Christ*, that *we* might *receive* the *promise of* the *Spirit* through faith. So then they, that be of faith, are blessed with faithfull Abraham; which we witness, Blessed be the Lord for ever.

But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ should be given to them that believe. The *Law was* the *School-master to bring us to Christ, that we might be made righteous by faith* (marke, *made righteous by faith*) *for after that faith is come, we are no longer under a Schoolmaster. For ye are all the Sons of God by faith in Christ Jesus. For all ye that are baptized into Christ, have put on Christ* (marke, *put* him *on*) and baptized into Christ: this is his baptism with fire and the holy Ghost, who throughly purgeth the floor, and gathereth the wheat into his garner. *But when the fulness of time was come, God sent forth his Son made of a woman, and made under the Law, that he might redeem them which were under the Law, that we might receive the adoption of his sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, which cryeth Abba Father*, Gal. 4: 4.

And the Apostle tells the Galatians, he *travelled in* birth *again, until Christ be formed in them.* And in Christ neither *circumcision nor uncircumcision availeth any thing, but faith that works by love*, as Gal. 4.

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And Gal. 6. *In Christ neither circumcision nor uncircumcision availeth any thing but a new creatur.* And cap. 5. *If ye are led by the Spirit ye are not under the Law. And they that are Christs have crucified the flesh with the affections and lusts:* and this we do believe and witness.

But see you Professors by what spirit you are led, you that talk so much of Christ, and see that your affections and lusts are crucified. But is it not your principle that they shall not be crucified on this side the grave, who plead for sin and imperfection to the grave? And Eph. 1:4. „ and so on: God hath chosen us in him (to wit, Christ) before „ the foundation of the world, that we should be holy without blame „ before him in love, (marke, here is a new life, more then a bare „ profession) by whom we have redemption in his blood, and the for- „ giveness of sins, according to his mercys, that in the dispensation „ of the fulness of time he might gather together in one, all things „ both which are in heaven and which are in earth, even in Christ. „ Wherein also after that you believed ye were sealed by the holy Spi- „ rit of promise, which is the earnest of our inheritance, unto the re- „ demption of the possession purchased, unto the praise of his glory. Marke, this seal, belief and election we witness with the holy Spirit, blessed be the Lord for ever. And the Apostle prayed that the „ God of our Lord Jesus Christ, the Father of glory might give unto „ them the spirit of wisdom and revelation through the kowledg of „ him, (now this revelation ye Professors deny) that the Saints might „ know what is the exceding greatness of his power towards us that „ believe, according to the working of his mighty power, which he „ wrought in Christ, when he raised him from the dead, and set him „ at his right hand in heavenyl places, far above all principalitys and „ powers, might and dominion, and every name that is named, not „ in this world onely, but also in that which is to come: and he hath „ made all things subject under his feet, and hath appointed him over „ all things to be the Head of his Church which is his body; even the „ fulness of him that filleth all in all: which we witness, Glory be un- „ to the Lord.

„ And Eph. 2:5. Even when we were dead by sins hath he quick- „ ened us together in Christ, by whose grace we are saved, and raise- „ ed us up together, and made us to sit together in heavenly places „ in Christ Jesus: that he might shew in the ages to come the exceed-

ing

ing riches of his Grace, through his kindneſs towards us in Chriſt Jeſus. And this we do witneſs, that theſe ages are come, and that this loving kindneſs and riches are ſeen and felt, who are made to ſit together in the heavenly places in Chriſt Jeſus: praiſed be his Name for ever. *For by Grace ye are ſaved*, ſaith the Apoſtle, *through faith, and not of our ſelves*, marke, *it is the Gift of God. For we are his workmanship, created in Chriſt Ieſus unto good works*, which God hath ordained that we ſhould walk in them, who were without God in the world, and had no hope, and without Chriſt, yet profeſſing him like others. *But now in Chriſt Ieſus we, which were once afar off, are made nigh by the blood of Chriſt, for he is our Peace, which hath made of both one, and hath broken down the partition wall, in abrogating through his fleſh the hatred, the Law of commandments which ſtandeth in ordinances*, for to make of twain one new man in himſelf. So making peace that he might reconcile both unto God in one body, by his croſs; and ſlay the hatred thereby, for through him we have an entrance unto the Father by one Spirit; and are *built upon the foundation of the Prophets and the Apoſtles, Ieſus Chriſt himſelf being the chief corner-ſtone.* And to make clear unto all men what the fellowship of the myſtery is, (and this is our fellowship which we make clear to all men) which from the beginning of the world hath been hid in God, who hath *created all things by Ieſus Chriſt*, Eph. 3:9. that *Chriſt might dwell in your hearts by faith, that ye being rooted and grounded in love might know the love of Chriſt, which paſſeth knowledg*, &c. be praiſe in the church by Chriſt Jeſus throughout all generations, that witneſs this in Chriſt. Amen.

And Eph. 4. *There is one body and one ſpirit, even as ye are called into one hope of your vocation. There is one Lord, one faith, one baptiſm: there is one God, one Father of all, who is above all and through all, and in you all. And Chriſt aſcended on high, led captivity captive, and gave gifts unto men. And he that aſcended what is it, but that he had alſo deſcended firſt into the loweſt parts of the Earth; he that deſcended is even the ſame that aſcended, far above all heavens, that he might fill all things* (marke, *fill all things*) that is he that gives gifts unto men for the work of the Miniſtry, for the edifying the body of Chriſt, and this we believe and witneſs.

Let us therefore follow the Truth in all things, growing up in him,

which is the head even Christ. *For ye have not so learned Christ, to live wantonly, and in uncleanness and greedyness, if so be that ye have heard Christ, and have been taught by him,* (marke, *by him*) *as the Truth is in Jesus, that ye cast off, concerning the conversation in times past, the old man, which is corrupt through the deceitfull lusts.* So then ye Professors must not plead for them, if they must be cast off: and *be renewed in the spirit of your minds, and put on the new man which is after God created in righteousness and holyness. And grieve not the holy Spirit of God by whom ye are sealed* (said the Apostle) *unto the day of redemption.* And now ye Professors and others may say how can we grieve it, when we do not look for such a spirit, as the Apostles had? *But let no man deceive you with vain words, for the wrath of God cometh upon the children of disobedience.* And *no unclean person hath any inheritance in the kingdom of Christ and of God.* And the Apostle saith, *Be ye followers of God as dear children, and walk in love as Christ hath loved us, and hath given himself for us an offering and a sacrifice of a sweet smelling savour unto God. But fornication, uncleanness and covetousness, let it not be once named among you as becometh saints: neither filthyness nor foolish talking nor jesting, which are things not comely, but rather giving of thanks.* Here ye see what a Christians life must be, it is not an outward talk, as ye may see, Eph. 5.

And Eph. 4: 32. *Be ye courteous and tender-hearted one unto another, forgiving one another.* But this hath been wanting amongst you, that have professed your selves Christians, and made a great boast and talk of Christ, but have persecuted the appearance and life of Christ in his people, for the fruits of the Spirit are in all goodness, righteousness and truth and love, &c. and these fruits are wanting amongst you Professors, and others called Christians.

And the Apostle speaks of the great secret and mystery concerning Christ and the Church, comparing them to *Husband* and *Wife*; how he sanctifieth and cleanseth it by the washing of water through the word, that he might make it unto himself a glorious church, without spot or wrinkle or any such thing, but that it should be holy and without blame. Marke, all ye that call your selves gathered churches, see who is the Head of them, and what spots and wrinkles are in them. But we can not but give thanks for all things to God, even the Father, in the Name of Jesus Christ the holy Head, who makes his church holy,

And

And Eph. 6. *For we wreſtle not againſt fleſh and blood, but againſt principalitys and powers, and againſt the Rulers of darkneſs, the prince of the darkneſs of this world, and againſt ſpirituall wickednesses* which are *in high places.* And therefore all true Chriſtians are to put on the armour of God and the ſpiritual weapons, that they may ſtand againſt the aſſaults of the devil, to wit, the ſhield of faith, the helmet of ſalvation and the ſword of the Spirit, which is the Word of God, *&c.* And theſe weapons we owne: and may not all people ſee that thoſe weapons have been wanting amongſt you that profeſs your ſelves Chriſtians, and not in the poſſeſſion of the true Chriſtians life? For had ye been in it, ye would have ſtood as the Apoſtles and the reſt of the ſaints and true Chriſtians did: to make a profeſſion of Chriſt when the ſun ſhines, and when the ſtorme comes, then to ſhut up your doores. So how often have you taken leave of your God and Chriſt? and he hath had no witneſs born by you, our deſire is you may come to ſee your ſelves, and your fallen ſtate. And he that hath begun the good work in his Saints, will perform it unto the day of Chriſt: this we know, and the fellowship is in the Goſpel, that is in the power of God, not in the form without the power.

And the Apoſtle ſaith, *God is my record how I long after you all* from my very heart root *in Ieſus Chriſt* (marke, *in Chriſt Ieſus*) that Chriſt may be magnified in my body, whether by life or death. Here was a ſtedfaſt miniſter. „ For, Phil. 1. Chriſt is to me both in life and „ death advantage. Let your converſation therefore be as becomes „ the Goſpel of Chriſt, for unto you it is given not onely to believe „ in Chriſt, but to ſuffer for his ſake. This we do witneſs, and it is fulfilled amongſt us: but ye Profeſſors ſee how your converſation is as becomes the Goſpel of Chriſt, ye that profeſs ſo much of it. Alſo *Let the ſame mind be in you* (ſaith the Apoſtle, Phil. 1.) *that was even in Chriſt Ieſus.* And 1 Cor. 2: 16. *But we have the mind of Chriſt,* which every true Chriſtian ſhould witneſs.

Now Chriſt who being in the form of God thought it no robbery to be equal with God, but he made himſelf of no reputation, and took on him the form of a ſervant, and was made like unto men, and was found in the ſhape as a man, [marke] *he humbled himſelf and became obedient to the death, even the death of the croſs. Wherefore God hath highly exalted him, and given him a Name above every name, that at the Name of*

Ieſus every knee should bow, both of things in Heaven and things in Earth and under the Earth, and that *every tongue* should *confeſs.* And this we the people of God, called *Quakers*, do confeſs, that Jeſus Chriſt is the Lord to the glory of God the Father. For it is God that worketh *in you* and *in us*, both the will and the deed of his good pleaſur, that ye may be blameleſs and pure, and ſons of God, without rebuke in the midſt of a naughty and crooked generation; amongſt whom to shine as Lights, holding faſt the Word of Life, *&c.* and this should be every true Chriſtians duty and practice.

And the Apoſtle ſaith, *For all ſeek their own things, and not the things of Chriſt Ieſus.* And are there not too many ſuch in our age, that profeſs him; as was in the Apoſtl's day, ſeeking their own things, *Phil.* 2. and not the things of Chriſt Jeſus. And Phil. 3. he ſaith, *We are the circumciſion which worship God in the Spirit, and rejoyce in Chriſt Ieſus, and have no confidence in the flesh.* But in things that are *advantage unto me, the ſame I accoum loſs for Chriſts ſake. Yea doubtleſs I think all things but loſs, for the excellent knowledg ſake of Ieſus Chriſt my Lord, for whom I have accounted all things loſs,* [marke] *have counted, and do judg them to be dung, that I may winn Chriſt.* And this we witneſs, which should be every true Chriſtians mind and duty. *That I may know Chriſt and the vertue of his reſurrection, and the fellowship of his ſufferings, and be made conformable to his death, that by any means I might attain to the reſurrection of the dead.* Now this should be every true Chriſtians mind, but here is a fellowship in the ſufferings or afflictions, and to be made conformable to his death. Who will come into this fellowship, think ye now, of the Letter-Profeſſors, that put confidence in their flesh, and plead for the old man and the body of death and ſin, as long as they live? Such will not follow hard towards the marke of the price of the high calling of God in Chriſt Jeſus, but raile at us and perſecut us that do. But many walk in their evil wayes, that are *enemys to the croſs of Chriſt, whoſe end is damnation, whoſe god is their belly, whoſe glory is their shame, who mind earthly things.* Such then might make a great profeſſion of Chriſt, as ſuch now do. *But our converſation is in Heaven*, ſaith the Apoſtle, (marke, *is in heaven*) *from whence alſo we look for the Saviour the Lord Ieſus Chriſt:* And this we witneſs, where every true Chriſtians converſation should be.

And

And Christ shall change, saith the Apostle, *this vile body, that it may be fashioned like his glorious body*, &c. Phil. 3. which we believe in Christ, who works this change, who is the Resurrection and the Life. And Phil. 4. the Apostle saith, *The Peace of God which passeth all understanding shall preserve your hearts and minds in Christ Iesus* (marke, *in Christ Iesus*) And *I am able to doe all things through the help of Christ, which strengtheneth me.* And in another place Christ saith, *without me ye can doe nothing.* Then they must be in the same power and spirit the Apostles were in. And the Apostle saith, *Salut all the Saints in Christ Iesus*: so all the salutations that are out of him are worth nothing. And *as every one has received the Lord Iesus Christ, so walk in him, rooted and built in him, and established in the faith.* Note, as they had received Christ Jesus, so they were to walk in him. So this is more then a profession of him without him, and a talking of him. And Col. 2:6, 8. *beware least any man spoil you through Philosophy* (marke, *Philosophy*) *and vain deceit, and* through *the traditions of men, according to the rudiments of the world, and not after Christ.* Marke, these are not after Christ: but how comes this Philosophy and vain deceit to be set up now?

And the Apostle exhorts the Saints that their hearts might be comforted, and knit together in love and in all riches of the *full assurance of understanding* (observe, *full assurance*, while ye Professors, contrary to the Apostles, say, that none can have any assurance here) *and to know the mystery of God even of the Father and of Christ: in whom are hid all the treasurs of wisdom and knowledg. For in him dwelleth all the fulness of the Godhead bodily. And ye are compleat in him*, marke, *in him*, (to wit, Christ) *which is the Head of all principalitys and powers, In whom also ye are circumcised* (to wit, *in Christ*) *with the circumcision made without hands, by puting off the sinfull body of the flesh, through the circumcision of Christ.* Marke, *puting off* the *sinfull body of* the *flesh.* Now ye Professors are of another belief, who deny the puting off of the sinfull body of the flesh, as long as ye live; and deny the circumcision of Christ which we witness.

And in that ye are buried with him, saith the Apostle, *through baptism* (marke *are buried with him*) *in whom ye are also raised up together* (marke, *are raised up*) *through the faith of the operation of God, which raised him from the dead*, to wit, Christ. *For ye which were dead in sins and in the uncircumcision of your flesh, hath he quickened together*

with him (to wit, Christ) *forgiving you all your trespasses.* And this we witness: but yet that plead for your body of sin, while ye live, and your uncircumcision, are yet dead in your sins and the uncircumcision of your flesh, and not quickened, and so may make a profession of God and Christ, like the Pharisees. But Christ had *blotted out the handwriting of ordinances, and took them out of the way*, and so *fastened them to the cross, and hath spoiled principalitys and powers, and triumphed over them in the same cross.* This is Christ whom we do believe in and witness.

And the Apostle saith, *Let no man condemn you in meats nor drinks, nor holy days, nor Sabbath-days, nor new moons*, &c. *which are but shaddows of things to come, but the body is of Christ.* And we are to hold the *Head Christ, whereof the body is furnished and knit together by joints and bands, and encreased with the encrease of God.* And *if ye be dead with Christ from the ordinances of the world, Touch not, taste not, handle not, which all perish with the using, after the commandments and doctrins of men.* So they that are dead with Christ can not touch, but they that are not dead with Christ, touch perishing things, as ye may read, *Col.* 2. And Col. 1: 13 to the 20 vers. *Who hath delivered us* (speaking of Christ) *from the power of darkness, and hath translated us into the Kingdom of his dear Son*, (marke, *into the kingdom of his dear Son*) *In whom we have redemption through his blood, and the forgiveness of sins. Who is the Image of the invisible God, the first-born of every creature. For by him were all things created, which are in heaven, and which are in Earth, things visible and invisible, whether thrones or dominions, or principalitys or powers, all things were created by him and for him*, to wit, Christ; [Marke] *And he is before all things, and in him all things consist. He is the Head of the body, of the church, he is the beginning and the first born of the dead, that in all things he might have the preheminency. For it pleased the Father that in him all fulness should dwell, and by him to reconcile all things unto himself, to set at peace through the blood of his cross both the things in Heaven and the things in Earth.* And this blessed confession and testimony was owne of Christ.

And *Rom.* 9: 5. &c. The Apostle speaking of the Fathers, *of whom* saith he, *as concerning the flesh Christ came, who is God over all, blessed for ever. Amen.* And this was the Apostles doctrin to the Church then, who saith, *I say the Truth in Christ and lye not, my conscience bearing*

bearing me witness in the Holy Ghost. [Marke, in Christ, and in the Holy Ghost: which should be every true confessor of Christ his testimony, which we do witness, both as to his flesh and as he was God.

And Col 1:21. to the end. „ And you which were in times past „ strangers and enemys, because your minds were set in evil works; „ [marke] hath he now also reconciled in the body of his flesh, through „ death, to make you holy and unblameable, without fault in his sight. For evil works make people strangers to him: so you may see it is not a profession of Christs death and body, but ye must be made holy and unblameable, and without fault in his sight. „ For Christ which is the „ mystery hid since the world began, from all ages, but now is made „ manifest to his Saints. (glory to God for ever) To whom God „ would make known, what is the riches of this glorious mystery „ among the Gentiles, which is Christ in you the hope of glory. And this mystery we are witnesses of, blessed be the Lord for ever.

„ Whom we preach, admonishing every man, and teaching every „ man in all wisdom, that we may present every man perfect in Christ Jesus. Marke, perfect in Christ Jesus: this is a contrary doctrin to you that present people with a body of death and sin to the grave, and say there is no perfection to be attained here.

And the Apostle saith to the Church, Col. 3. „ Set your affections „ on things that are above [marke] and not on things which are on the earth. This we believe should be the practice of all true Christians.

„ For ye are dead, and your life is hid with Christ in God, and „ when Christ which is our Life shall appear, then shall ye also appear with him in glory, 1 *Thess.* 1. And this we are witnesses of, as the Apostle was, and it is Jesus Christ who delivers us from the wrath to come, & who is raised from the dead, and our peace is from God the Father, and our Lord Jesus Christ. For Christ Jesus saith, *in me ye have peace, but in the world trouble.* And this we do experience, and this all witness that are risen with Christ, who seek those things that are above, where Christ sitteth at the right hand of God. And 1 Thess. 2:13. the Apostle exhorts the Church: „ that ye walk worthy of God who hath „ called you to his Kingdom and Glory. Now this we declare should be every true Christians walk, and not talk only; and not like the professing Jewes, who both killed the Lord Jesus, and their own Prophets, and persecuted the Apostles, as you Professors have, and do us.

And

And 1 Thess. 5 : 11. the Apostle saith, *Now God himself and our Father and our Lord Jesus Christ guide our journey unto you.* So here it is seen who was and is the true Christians guide. And 1 Thess. 5: 5,9,10. *Ye are all children of the Light and of the day, we are not of the night, neither of darkness.* Marke this Testimony, are children of the day, and of the Light, and are not of the darkness, nor of the night. *For God hath not appointed us unto wrath, but to obtain Salvation, by the means of our Lord Jesus Christ. Which dyed for us, whether we wake or sleep, we should live together with him*, to wit, Christ, *that dyed for us*, So not onely to talk, but to live; which we are witnesses of.

And the Apostle saith, *Now the very God of peace sanctify you throughout. And I pray God that your whole spirit, and soul, and body may be kept blameless*, (marke, *blameless*) *unto the coming of our Lord Jesus Christ, who will come in flaming fire, rendering vengeance unto all them that do not know God, and obey not the Gospel of our Lord Jesus Christ.* Therefore the Name of our Lord Jesus Christ is to be glorified in all his Saints, according to the Grace of our God, and our Lord Jesus Christ: as 2 Thess 1: may be seen. And 2 Thess. 2. *Because that God hath from the beginning chosen you to Salvation through the sanctification of the Spirit, and the faith of Truth.* Marke, from the beginning chosen you to Salvation through sanctification of the Spirit, not of the Letter, And therefore take heed, ye Professors, least that saying come upon you, that *God shall send them strong delusions, that they should believe lyes*: that all those might be damned that believe not the Truth, but take pleasure in unrighteousness, lyes and false reports; which ye have been full of against us (Gods people, called *Quakers*) as by large experience we witness.

And 1 Tim. 1 : 15. *This is a true and faithfull saying, and* by all means *worthy to be received, that Jesus Christ came into the world to save sinners, of whom I am chief*, saith Paul, *Notwithstanding for this cause I was received to mercy, that Jesus Christ should first shew on me all long suffering, unto the example of them which shall in time to come believe in him unto eternall life.* And this now we the believers do witness, and many can say this in truth, as he did; yea who have been persecutors of Jesus, as he was in his people and yet Professors. *But now unto the King immortal, invisible, unto God onely wise be honour and glory for ever and ever. Amen.* 1 Tim. 15 : 17.

And

And Christ would have *all men* (saith the Apostle) *to be saved, and come to the knowledg of the Truth.* (Marke, *all men to be saved*) 1 Tim. 2. 4 &c. And therefore are *prayers and intercessions and giving of thanks to be made for all men, for kings and all that are in authority*, &c. *For there is one God and one Mediator betwixt God and man*, which is *the man Christ Jesus*: marke, the man Christ Jesus is the Mediator betwixt God and man, Christ who is the heavenly man. For the Apostle doth not call him *Humane* or humane body; he did not give him that by-name, as the Professors do, who call him *humane body*, and *humane*; as they give us the people of God, the nick-name of *Quakers*. And the Apostles say, he is the *Second man, the Lord from heaven, the man Christ Jesus*: and calls his body *a glorious body*, and not humane, as the Professors do, who say the Scripture is their Rule, and yet give Christs body a by-name, which they have no Rule for. *And Christ Jesus who gave himself a ransom for all, to be testified in due time, tasted death for all.* Therefore all must be prayed for.

So when *we were enemys, we were reconciled to God by the death of his Son*, as Rom. 5. and 1 Tim. 2. „ Who gave himself a ransom „ for all to be testified in due time. So this due time is witnessed by many, for it was not testified to Paul, till after he was risen, and the Son of God revealed in him: and so it is known now by revelation; and by revelation Christ Jesus and his glorious body is discerned. For (saith Christ) *flesh and blood hath not revealed this unto thee*, that is, concerning Christs being the Son of God, *but my Father which is in heaven*, who is known by revelation now, as then. And the *church of the Living God*, which Christ is the Head of, and the *pillar and ground of Truth*, 1 Tim. 3. „ And without controversy great is the mystery „ of Godliness, which is God manifest in the flesh, justified in the „ Spirit, seen of Angels, preached unto the Gentiles, believed on in „ the world, and received up into glory. Now we are the Believers of this, who believe in his Light, in which he is seen and manifest; and are members of this Church, whereof Christ is the Head.

And 1 *Tim.* 4: 9, 10. „ This is a true saying, and by all means „ worthy to be received; we labour and are rebuked, because we trust „ in the Living God, which is the Saviour of all men, and especially of those that believe. And this we have received, and would have all others to do. *These things*, saith the Apostle, *command and teach.*

And this the Apostle gave in charge to *Timothey, before God and Christ, and the elect Angels*, that he should observe those things, as 1 *Tim.* 5: 21. And 2 Tim. 1. „ Be not ashamed of the testimony of our Lord „ Jesus, who hath saved us, and called us to an holy calling, not ac- „ cording to our works, but according to his own purpose and grace „ which was given to us by Christ Jesus before the world began; but „ is now made manifest by the appearing of our Saviour Jesus Christ, „ who hath abolished death, and hath brought Life and immortality to light through the Gospel. Marke, thus we witness, and are not ashamed of our testimony of this, and of our Lord and Saviour Jesus Christ; which was given unto us through our Lord and Saviour Jesus Christ, before the world began. *For*, as the Apostle saith, *I am not ashamed, for I know in whom I have believed*, 2 Tim. 1: 8, 9, 12. And 2 Tim. 2: 8. *Remember that Jesus Christ made of the seed of David was raised again from the dead, according to my Gospel* And Joh. 7: 42 „ Saith not the Scripture that Christ shall come of the „ seed of David, and out of the town of Bethlehem? And this Christ did fulfill in his coming accordingly, of whom we are witnesses.

And the Apostle saith, *every one that calls on the Name of Christ*, or nameth his Name, *let them depart from iniquity*, 2 Tim. 2: 19. And 2 Tim. 3: he exhorts the Church thus: *they that have the form of godliness, and not the power, from such turn away*. For they that have not the power, have not the Gospel, nor the cross of Christ the power of God; neither have they Christ which is the power of God, though they may have the form of godliness, and the form of the Prophets, and Apostles words; yet may be false accusers, fierce despisers of them that are good, &c. *And all that will live godly in Christ Jesus shall suffer persecution* (marke, all that in Christ Jesus will live godly, shall suffer persecution) as we have found it by the ungodly Professors and talkers of Christ Jesus, that live out of him, though they have the forme of godliness, yet deny the power thereof. And *Tit.* 1. the Apostle saith, „ to my natural son according to the common faith, Grace, mercy and „ peace from God the Father and the Lord Jesus Christ our Saviour. [marke, according to the common faith and grace.]

And *Tit.* 2: 11. *For the Grace of God that brings Salvation unto all men hath appeared* (marke, which brings Salvation, this common Grace brings Salvation) *and teacheth us* (marke, *us* the Church, the Saints,

Saints, and believers, true Christians) *that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world, looking for the blessed hope, and the appearing of the glory of the Mighty God, and of our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity*, (marke) *and purge us to be a peculiar people unto himself, zealous of good works*. And this is our Teacher, the Grace of God that hath brought us Salvation, which brings us to believe and witness these things: but there were such in the Apostles dayes, that professed they knew God, but by their works denyed him. and were abominable and disobedient, and *unto every good work reprobate*, Tit. 1:16. and have not we many such Professors now, that say they know God and Christ, but by their works deny him, and are abominable and disobedient?

„ But when the bountifulness and love of God our Saviour towards „ man appeared, not by the works of righteousness which we have „ done, but according to his mercy he saved us, by the washing of regeneration (marke, by the washing of regeneration) This should every professed Christian witness: they must know this new birth; so its not a talke of Christ without, and uncleanness within, but *by the renewing of the Holy Ghost, which he hath shed on us abundantly, through Jesus Christ our Saviour*, (here is a confession with a witness) *that we being justified by Grace* (that Grace that teaches us, and brings us Salvation) *should be made heirs according to the hope of eternall life*, Tit. 3: 5, 6, 7. And *Heb.* 1:1. „ At sundry times and after divers man- „ ners God spak unto the Fathers by the Prophets, but in these last „ days he hath spoken unto us by his Son, whom he hath made heir „ of all things, by whom also he hath made the worlds. Marke, the worlds were made by the Son of God, and God was Adam's and Ev's teacher in Paradise: and now the same hath spoken unto us by his Son, by whom the worlds were made. So he is the *Quakers* first speaker, and is the last, the Son of God being the brightness of his Fathers glory, and the *expres image of his Substance*; „ and upholding all things by his „ mighty Word and power, hath by himself purged our sins, and is set „ at the right hand of the majesty in the highest places, and is made „ more excellent then the Angels, having obtained a more excellent „ Name then they. For unto which of his angels said he at any time, „ Thou art my Son, this day have I begotten thee? and again, I will be

„ Father, and he shall be my Son. And again when he bringeth his „ first-begotten Son into the world, Let all the Angels worship him, „ but unto the Son he saith, O God, thy throne is for ever, the sce- „ pter of thy Kingdom is a scepter of righteousness, for thou hast lov- „ ed righteousness, and hated iniquity. Therefore to profess Christ, and live in iniquity, this is an abomination to the Lord, and he will bid such depart from him.

„ Wherfore God, even thy God hath anointed thee with the oyl „ of gladness above thy fellows. For thou, O Lord, in the beginning „ hast established the Haevens, and the Earth is the work of thy hands, „ *Heb.* 2: to vers. 10. For if the word spoken by Angels was stedfast, „ (marke, *stedfast*) and every transgression and disobedience received „ a just recompence of reward, how should we escape, if we neglect „ so great Salvation? and was confirmed unto us by them that heard „ him, (to wit, Christ) God bearing witness thereunto both by signes „ and wonders and divers miracles, and gifts of the holy Ghost, ac- „ cording to his own will, (not the wills of men) for he hath not put „ in subjection unto the Angels the world to come, whereof we „ speake: and thou hast made him a little lower then the angels, and „ thou hast crowned him with glory and honour, and hast set him „ above the works of thy hands, *&c.* But thou hast put all things in „ subjection under his feet, and in that he put all things in subjection „ under him, he left nothing that should not be subject to him, but „ we see not yet all things subdued unto him, but we see Jesus crown- „ ed with glory and honour, which was made a little inferiour to the „ angels, through the suffering of death, that by Gods Grace he „ might tast death for all men (marke, *for all men*: so here he makes no Sect) and this Jesus we see, who is our Saviour, and the *Author and finisher of our faith*. „ And it became him (to wit, Christ) for whom „ are all things, and by whom are all things, seing that he brought „ many children to glory, that he should consecrat the Prince of „ their Salvation through sufferings and afflictions, for he that sancti- „ fieth and they that are sanctified are all of one. Wherefore he is „ not ashamed to call them *Brethren*: forasmuch then as the children „ were partakeas of flesh and blood, he also himself (to wit, Christ) „ likewise took part with them, that he might destroy through death „ him that had the power of death, that is the devil, that he might

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„ deliver all them, which for fear of death were all their life time sub-
ject to bondage. Here is a bleſſed deliverer, which thouſands do wit-
neſs: and how dare ye Profeſſors or others give the Apoſtle and the
Scripture the lye, and ſay Chriſt did not taſt death for all men, but for
the world of Believers onely?

„ And he took not upon him the nature of angels, but of the ſeed
„ of Abraham, wherefore in all things it became him to be made like
„ unto your brethren (to wit, Chriſt) that he might be mercifull, and
„ a faithfull high Prieſt, in things concerning God, that he might
„ make reconciliation for the ſins of the people. For in that he ſuffer-
„ ed and was tempted, he is able to ſuccour them that are tempted.
Now this is the high Prieſt of our poſſeſſion, Jeſus Chriſt, in whom we
do faithfully believe, according as it's written, *Heb.* cap. 2 and 3.

And we can not confeſs concerning Chriſts birth, his body, ſuffer-
ings, death and reſurrection, in any better termes, then the holy men
have done that gave forth the Scripturs, as they were moved of the ho-
ly Ghoſt: and therefore we can not but deny thoſe termes and nick-
names, which ye Profeſſors put upon Chriſt, that are not the Scriptur,
and who alſo deny the receiving of the holy Ghoſt, or waiting for it's
revelation in this age. For Chriſt the Son of God *is over his own houſe*,
as the Apoſtle ſaith, *whoſe houſe we are*, &c. *Wherefore*, as the holy
Ghoſt ſaith, *to day if ye will hear his voice, harden not your hearts*,
(Note, They that do not hear the voice of Chriſt, do harden their
hearts) Therefore his voice, who ſpeaks from heaven now adays, is to
be heard by all the true Believers in his Light: and to day they muſt
hear it, not puting off till to morrow, if they will hear what the holy
Ghoſt ſaith.

And, as God ſaith, *this is my beloved Son, hear ye him*: and as
Chriſt ſaith, *Learn of me*: which is every Believers duty, *Heb.* 4: 14.
*Seing then we have a great high Prieſt, which is entered into Heaven,
even Jeſus the Son of God, let us hold faſt our profeſſion without waver-
ing*, Heb. 10: 23. This is our profeſſion, which we have held faſt, and
declared to all profeſſions without the poſſeſſion; though for ſo doing
we have been perſecuted by them. *For we have not an high Prieſt,
which can not be touched, with the feeling of our infirmitys, but was in
all things tempted in like ſort, yet without ſin. Let us therefore goe bold-
ly unto the throne of Grace, that we may receive mercy, and find Grace*

to help in time of need. And we can go boldly to the throne of Grace, through the Grace that hath appeared unto us, which teacheth us, and brings us Salvation. *For the Word of God is lively and mighty in operation, and sharper a two-edged sword*, &c. And in another place it is said, *the Letter killeth, but the Spirit giveth Life.* So here is a clear difference betwixt the Word and the Letter, as may be seen, *Heb.* 4:12. and betwixt the Letter and the Spirit, the one killeth, and the other giveth Life.

And *Heb.* 5. Christ *took not to himself this honour to be made an high Priest, but he that said unto him,* (marke) *Thou art my Son, this day have I begotten thee. Thou art a Priest forever after the order of Melchizedek, which in the days of his flesh did offer prayers and supplications, with strong crys and tears, unto him that was able to save him from death; and was also heard in that which he feared, though he was the Son, yet learned he obedience by the things which he suffered. And being consecrated was made the Author of eternall Salvation unto all them that obey him.* (marke, obey him) And this we that obey, do faithfully believe of him, as *Heb.* 5. And, *Heb.* 6, 18, 19. there we are to *hold fast the hope that is set before us, which we have as an anchor of the soul both sure and stedfast, and it entereth into that which is within the vail:* (marke, this hope doth) *where the fore-runner is for us entered, even Jesus, that is made an high Priest for ever after the order of Melchizedek.*

„ For the Law made men high Priests, which have infirmitys, but „ the Word of the oath (that is since the Law) maketh the Son of „ God, who is consecrated for ever more. And the Law made no- „ thing perfect, but the bringing in a better hope, whereby we draw „ nigh unto God, and this hope is Christ, by which we come unto „ God. And Christ Jesus is made a surety of a better Testament, and „ he is able also perfectly to save them, that come unto God by him, „ seing he ever liveth to make intercession for them, [marke] and „ such an high Priest became us to have, which is holy, harmeless, „ undefiled, separated from sinners, and made higher then the hea- vens. (marke) This is the Priest Christ Jesus, which we owne and believe in, and bear witness to. „ which needs not daily, as those high „ Priests to offer up sacrifice, first for the people, and then for them- „ selvs, for that he did once, when he offered up himself, *Heb.* 7, &c.

„ Now concerning the things, which we have spoken, this is the summe,

„ ſumme, that we have ſuch an high Prieſt ſiting at the right hand of „ the throne of the Majeſty in heaven, who is a miniſter of the San- „ ctuary and of the true Tabernacle, which the Lord hath pitched, and not man. And every true Chriſtian muſt know this Tabernacle and this Sanctuary, which the Lord hath pitched, and not man; which Chriſt is the Miniſter of, who is at the right hand of God: this will keep their minds above every Sanctuary and Tabernacle that man hath pitched.

„ For as the high Prieſts were ordained to offer gifts and ſacrifices, „ wherfore it was neceſſary that this man Chriſt ſhould have alſo ſome- „ thing to offer; who offered up himſelf, and ended their offerings, „ but our high Prieſt hath obtained a more excellent office, then the „ Prieſts under the Law; inaſmuch as he is the Mediator of a better „ Teſtament, which is eſtabliſhed upon better promiſes. For this is the new Covenant or Teſtament, *I will writ my Laws in their hearts, and put them in their minds, and I will be their God, and they ſhall be my people.* So they are called Gods people and the children of the new Teſtament and new Covenant, in whoſe hearts God has written his Law, and put it into their minds. *And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord, for they ſhall all know me from the leaſt unto the greateſt of them. For I will be merciful unto their unrighteouſneſs, and I will remember their ſins and iniquity's no more*, Heb. 8. And this new Covenant and Teſtament we do witneſs, bleſſed be the Lord for ever: and the Lord God writs this Law in our hearts, and puts it into our minds, that we may read it there, and doe it, which is every true Chriſtians duty to believe and doe.

For Chriſt being come an high Prieſt of good things to come, by a greater and more perfect Tabernacle not made with hands, that is not of this building, which ſtood in meats and drinks, and divers waſhings and carnal ordinances, untill the time of reformation (that is untill the time of Chriſt) *who neither by the blood of goats and calves, but by his own blood entered he in once into the holy place, and obtained eternall redemption for us*: and this we do witneſs. *For if the blood of bulls and goats and the aſhes of an heifer, ſprinkled them that were unclean, ſanctify as touching the purifying of the fleſh: how much more ſhall the blood of Chriſt, which through the eternall Spirit offered himſelf without ſpot to God, purify the*

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Conſcience from dead works, to ſerve the Living God? Marke, to ſerve the Living God, and not onely to talk of the Living God.

„ For this cauſe he is the Mediator of the New Teſtament, that „ through death which was for the redemption of tranſgreſſion, that „ were in the former Teſtament, they which were called might re- „ ceive the promiſe of eternall inheritance. And we which are cal- led can bleſs the Lord for this eternall inheritance, and redemption and Mediator. „ And the firſt Teſtament was not ordained „ without blood, for Chriſt is not entered into the holy places that „ are made with hands, which are ſimilituds of heavenly things; but „ he is entered into very heaven, to appear now in the ſight of God for „ us: not that he offers up himſelf often, as the high Prieſts enter into „ the holy place with other blood, for then muſt he have often ſuf- „ fered ſince the foundation of the world. But now in the end of the „ world hath he appeared, (marke, the end of the world) once to „ put away ſin by the ſacrifice of himſelf: ſo was Chriſt once offered „ to take away the ſins of many. And unto them, that look for him, „ ſhall he appear the ſecond time without ſin unto Salvation. And this we believe: *Heb.* 9. and bleſſed are they whoſe eyes ſee this, and receive Chriſt Jeſus, according to his promiſe, who ſaid, after he was riſen, he would *come and dwell in them*, to wit, *in* his Believers.

Again, *Heb.* 10. *For it was impoſſible that the blood of bulls and goats ſhould take away ſins, wherefore when he cometh into the world* (meaning Chriſt) *he ſaith, ſacrifice and offerings thou wouldſt not, but a body haſt thou prepared me.* Here is Chriſt by whom the world was made, and his body, which took not upon him the nature of Angels, but the ſeed of Abraham. For then I ſaid, *in the volumn of thy book*, as it is written of me, that I ſhould *doe t y will O God; Lo I come to doe thy will O God, to take away the firſt that he may eſtabliſh the ſecond Covenant, by the which will we are ſanctified*, (marke, *are ſanctified*) *by the offering of the body of Ieſus Chriſt once for all.* And this man Chriſt Jeſus after he had offered up one ſacrifice for ſins, *ſitteth down for ever at the right hand of God* (marke, at the right hand; which is not uſuall for a father to ſet his ſon at his right hand) *from henceforth tarryeth* (to wit, at the right hand) *till his enemys be made his footſtool*, and as it is ſaid, *ſhall remain in the heavens till all things be reſtored*: who is reſtoring by his faith, grace, power and Spirit, and his true believers and diſci-

disciples feed of his flesh, and drink of his blood, which is meat indeed, and which is their heavenly food.

„ For by one offering hath he perfected for ever them that are sanctified (marke, them that are sanctified.) So they must be sanctified, which is more then an outward profession, they are perfected. And, marke ye Professors, are ye sanctified and perfected for ever by the offering of Christ? Marke, are ye perfected? But can that be, seing ye deny *perfection* here on this side the grave? *Seing therefore, Brethren, by the blood of Iesus we may be bold to enter into the holy place, by the new and living way, which he hath prepared for us* true Christians, *through the vail of his flesh.* (marke, his flesh) *And seing we have an High Priest, that is over the house of God, let us draw near with a true heart in assurance of faith, sprinkled in our hearts from an evil conscience, washed in our bodys with pure water, keeping the profession of our hope without wavering.* (marke) *For he is faithfull that hath promised.* Now this every true Christian is to hold and believe without wavering, and we are witnesses of it. Now ye Professors without possession, that make such a noyse with your mouths and a talk of Christ without you, are your hearts sprinkled? Look into your hearts, consciences and bodys, whether ye feel this sprinkling and this washing with pure water, for there was the blood of bulls and goats, which was the Old Testament: but Christs blood is the blood of the New Covenant. Therefore take heed of trampling the blood of the New Covenant under your feet, wherewith the true believers are sanctified, for vengeance is Gods, and he will repay it; and it is a *fearfull thing to fall into the hands of the everliving God.*

And the Iust shall live by faith, and will not cast off their confidence, but if any draw back, Gods soul hath no pleasur in them: and ye may see the faith of the Elders, and of Enoch, Abel and of Abraham, and these by faith sought a countrey that is heavenly, wherefore God is not ashamed to be called their God, for he hath prepared a city for them: and such went under mockings, stonings, scourgings and imprisonings; and wandered up and down in sheeps skins and goats skins, destitute, afflicted and tormented, of whom the world was not worthy, neither is it now indeed, of those that are in this mystery of faith held in a pure conscience: and they wandered in wildernesses, mountains and dens, and caves of the Earth. And all these through faith received a good report, and received not the promise, God providing a better

thing for us, that they without us should not be made perfect; for we are all one body together, who are of this faith, as *Heb.* 11. And now see if ye Professors have not been the stoners, afflicters, mockers and imprisoners of the faithfull.

Wherefore let us also, seing we ar compassed about with such a great cloud of witnesses, cast away every thing that presses down, and the sin that hangeth so fast on, (marke, *cast off the sin*, not plead for sin and the body of death, during life) *but let us run with patience the race that is set before us, looking unto Iesus the Author and finisher of our faith.* (marke, he is the author and finisher: so it is no true faith, which he hath not been the author of) And this is the faith, which worketh *by love. And Christ, who for the joy that was set before him, endured the cross, and despised the shame, and is set at the right hand of the throne of God.* Consider therefore him that *endured such speakings against him of sinners, least ye be weary and faint in your minds. Follow peace with all men, and holiness, without which no man shall see the Lord.* Therefore never expect ye Professors to see the Lord, whilst ye plead for your body of sin and death, which is unholy to the grave.

And further the Apostle saith to the Saints, *Ye are come to mount Zion, the city of the Living God, the heavenly Ierusalem, and to the innumerable company of Angels, and to the Church of the first born, which is written in heaven* (marke, written in heaven: not a Church or list of members written in a book) *ye are come to the Iudge of all, and the spirits of just men made perfect* (but are not your ears stopt against *perfection*, ye Professors? and of hearing, and talking of the spirits of those just men made perfect, [marke, *just men made perfect*, and your eyes blinded that ye can see no such) *and ye are come to Iesus the Mediator of the New Testament,* (saith the Apostle) *that speaketh better things then that of Abel.* And therefore we are not to turn away from him, that speaks from heaven, whose voice shakes the heavens and the earth, that that may appear which can not be shaken, *Heb.* 12, &c. and 18:28.

And *Heb.* 13. *Let your conversation be without covetousnes, and be content with such things as ye have. For the Lord saith, I will never leave thee nor forsake thee. So that we may boldly say* (marke, *boldly say*) *the Lord is my helper, neither will I fear what man can do unto me. And Christ Iesus is the same yesterday, and to day and for ever.* (Marke, he is the same in his offices in his Church: he is the same head of his Church,

Church, and Mediator and Prophet to teach, and shepherd to feed, and Bishop to overſee, yea even Jeſus: that he might ſanctify the people with his own blood, who ſuffered without the gate: (marke, what gate?) without the gates at *Ieruſalem*. Let us therefore goe out of the camp, bearing his reproach, let us therefore by him, to wit, Chriſt, offer the ſacrifice of praiſe always to God, that is, the fruits of our lips, which confeſs his Name, and we can do no other who are the true Chriſtians, who do believe and confeſs to his Name.

And the God of peace that brought again from the dead our Lord Jeſus the great Shepherd of the sheep, through the blood of the everlaſting covenant. And this can we and all the true sheep witneſs: and it is he that makes us perfect in all good works to doe his will, working in us that which is pleaſing in his ſight through Jeſus Chriſt, to whom be praiſe for ever and ever, Amen.

And *Ia.* 1. *If any man lack wiſdom, let him ask of God, which giveth to every man liberally, and upbraideth no man*, &c. And God hath promiſed the crown of Life to all that love him. *And every good and perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableneſs nor ſhaddow of turning.* And *of his own good will begat he us with the word of Truth*; not with the letter, that killeth, but the Spirit that giveth life: *that we ſhould be as the firſt fruits of of his creatures.* For every one is to receive with meekneſs the Word which is grafted *in* them, which *is able to ſave the Soul. For if ye be hearers of the Word onely and not doers, ye deceive your own ſelves.* Therefore all ye that hear this ingrafted Word, which is nigh in the heart and mouth, and doe it not, ye are the deceivers of your own ſelves.

And take heed of the *vain religion* the unbridled tongue. *For if any man among you ſeemes to be religious, and bridleth not his tongue, he deceiveth his own heart.* So he is a heart-deceiver that bridleth not his tongue, and his religion is vain, though he may make a profeſſion of the Prophets and Apoſtles words. *For pure Religion and undefiled before God the Father is this, to viſit the fatherleſs and widow in their adverſity, and to keep thy ſelf unſpotted of the world.* So this religion is practiſed. Now who will be of this pure religion, except the people of God, called *Quakers*, and the Church in the primitive times? Not ye that plead for a body of ſin and death to the grave, which ſpots you, and keeps you defiled.

And we are not to hold the faith of our Lord Ieſus Chriſt with reſpect of rings, cloaths and perſons, for it is forbidden, as *Ia.* 2. And *faith* if it hath *no works*, is *dead* in it ſelf; *For as the body without the ſpirit is dead, ſo faith without works is dead alſo.* So theſe are not the works of the Law which the Apoſtle ſpeaks of, but the works of faith, which Chriſt is the author of, wh ch faith works by love. And take heed of that *unruly member* the *tongue*, *for therewith bleſs we God even the Father, and therewith curſe we men, which are made after the ſimilitud of God.* By this Gods works are curſt. Is it not ſo, ye Profeſſors? Mind it: Do not ye bleſs God, and curſe men? *But who is a wiſe man and endued with knowledg among you, let him ſhew by good converſation*: (marke, *good converſation*) this is the wiſe man, his works are in meekneſs of wiſdom. What wiſdom? Not that which is below, which is earthly, ſenſual and devilish, envy, ſtrife and all manner of wicked works, *&c.*

The wiſdom that is above is pure, peaceable, gentle and eaſie to be entreated, full of mercy and good works, &c. (Marke, ye Profeſſors, here are fruits of poſſeſſion) *Ia.* 3. *Whoſoever therefore will be a friend of this world, maketh himſelf the enemy of God. And the Spirit that dwelleth in man luſteth after envy: and he that hath not power over his own ſpirit is like a city whoſe walls are broken down.* Therefore looke ye Profeſſors, whether your walls are not broken down, that have no power over your own ſpirits; for the power is walls: and all ye that hold a profeſſion in your own ſpirits, and have not the power over them, your city walls are broken down, *Ia.* 4. *Prov.* 25: 28. *Ye have lived in pleaſurs on the earth and in wantonneſs, and have nourished your hearts as in a day of ſlaughter. Ye have condemned the Iuſt, and he hath not reſiſted you.* Therefore conſider this all ye wanton Profeſſors, that live in pleaſure, that have nourished your hearts as in a day of ſlaughter, and condemned and killed the Juſt, Phariſee-like. Is not this the birth that is not born of the Spirit, but of the flesh: *Ia.* 5.? And the Apoſtle *Iames* commands in his general Epiſtle to the Church, *not to ſwear at all*, but keep to *yea* and *nay* (but ye throw the commond both of Chriſt and the Apoſtle aſide, and command people to ſwear) *Matth.* 5. *Iam.* 5.

Peter alſo writes to the Elect, 1 *Pet.* 1. *according to the foreknowledg of God the Father unto the ſanctification of the Spirit, through obedi-*

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ence and ſprinkling of the blood of Jeſus Chriſt. Marke, the ſanctification and obedience, and ſprinkling of the blood of Jeſus. This is poſſeſſion and is more then talk. Bleſſed be God even the Father of our Lord Jeſus Chriſt, which *according to his aboundant mercy hath begotten us again* (marke, hath begotten us again) *unto a lively hope by the reſurrection of Jeſus Chriſt from the dead, to an inheritance immortal and undefiled*, [marke] *that fadeth not away, reſerved in heaven for* you all Gods true believers, which *are kept by the power of God through faith unto Salvation, receiving the end of your faith, the ſalvation of your Soules.* Here is the Saints Keeper, the Power of God.

And the Apoſtle ſaith, 1 *Pet.* 1: 12. *---the Goſpel by the holy Ghoſt ſent down from heaven.* So this is according to the Apoſtle, and the Goſpel is the power of God, which they had not received of man, nor by man, but of Jeſus Chriſt, *Gal.* 1: 11. *Wherefore gird up the loins of your minds, and be ſober*: and truſt perfectly on the Grace that is brought unto you by the revelation of Jeſus Chriſt.

Now ye Profeſſors that deny *Revelation*, ye deny that which brings the Grace and the Goſpel from heaven. *For we are not redeemed* (ſaith the Apoſtle) *with corruptible things, as ſilver and gold, from our vain converſation, but with the precious blood of Chriſt, as of a Lamb undefiled or without ſpot, which was ordained before the foundation of the world* (marke) *but was declared in the laſt times for your ſake.* And now ye Profeſſors that talke ſo much of redemption by the blood of Chriſt, are not ye in your vain converſation, and unredeemed? By the which means, to wit, Chriſt, we do believe in God that raiſed Chriſt from the dead and gave him glory, that our faith and hope might ſtand in God. And the Apoſtle ſaith, *ſeing your Souls are purified in obeying the Truth, through the Spirit*, &c. *being born again anew not of a mortal Seed, but immortal, by the Word of God which liveth and abideth for ever.* And this we witneſs, as 1 *Pet.* 1, &c. And this Word by which we are born anew, is preached amongſt you, which is not the Letter, for that is mortal. And *Pet.* 2. *To whom ye come as to a Living Ston, diſallowed of men, but choſen of God and precious, and ye as living ſtones be made a ſpiritual houſe-hold, a holy Prieſthood to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt. Behold I lay in Zion* (ſaith he) *a chief corner ſton, elect and precious, and he that believeth herein ſhall not be aſhamed.* And we are not aſhamed of him before men:

and to us that believe, he is precious, but unto them which are disobedient, (marke, disobedient) *a stone of stumbling and a Rock of offence.* Yea by such builders in the Letter without the Spirit, like Pharisees, is disallowed, but the same is made the *Head of the Corner.*

And the believers in Christ *are a chosen generation, a royall priesthood,* (marke, the Church which is made up of men and women, the believers which are born again, a holy nation, a peculiar people) *that ye should shew forth the vertues of him* (to wit, Christ) *that hath called you.* And this we witness; Glory to God for ever: which in times past were not a people, but now are the people of God, &c. *For Christ also suffered for us, leaving us an example, that we should follow his steps, who did no sin, neither was there guile found in his mouth, who when he was reviled, reviled not again, when he suffered he threatened not, but committed it to him that judges righteously: who his own self bore our sins in his body* (marke) *on the tree, that we being delivered from sin should live in righteousness,* not in unrighteousness and a body of sin, and plead for it for terme of life, *by whose stripes we are healed,* to wit, Christs, *for ye were as sheep gone astray, but are now returned unto the Shepherd and Bishop of your Soules.*

And this we his sheep, that hear his voice, do witness; and that all are astray, untilll they return to Christ, the Shepherd and Bishop of their Soules, as 1 *Pet.* 2. throughout. *For Christ also hath suffered for sins* (marke, his sufferings were for sins) *the Just for the unjust, that he might bring us to God, and was put to death concerning the flesh,* (marke, concerning the flesh, not as he was God) *but was quickened in the Spirit, by the which* (to wit, the Spirit) *he preached to the spirits* that are *in prison.* [Marke] See ye this, or do ye hear this preacher? The prisoners of hope have and do, and he hath said unto the prisoners, *Shew your selves forth,* and they have shewed themselves forth, though ye have evilly entreated them, as the Pharisees and chief Priests did Christ.

And it is a good conscience, that maketh request to God by the resurrection of Jesus Christ, which is at the right hand of God, to whom the Angels and powers are subject, as 1 *Pet.* 3. throughout. And it was, and is by the unjust, that Christ the Just suffers still, and chiefly by the unjust Professors, as he did by *Saul* and the professing Pharisees and as we do now by you Professors.

And 1 *Pet.* 4. „ For asmuch then as Christ hath suffered for us in the

„ flesh,

„ flesh, (marke, for us in the flesh) arme your selves likewise with the „ same mind, that he which hath suffered in the flesh hath ceased from „ sin, (marke, from sin) that he henceforward should live as much „ time as remaineth in the flesh, not after the lusts of men, but after „ the will of God, which shall give account to him, who is ready to „ judg the quick and the dead. And rejoice in as much as ys are partakers of Christs sufferings. Marke, as ye are partakers of Christ's sufferings: this is not onely talk of his sufferings, as many Professors of the Letter, that killeth, do, and deny the having of the Spirit, that quickeneth now adays, which the Apostles and Saints had.

„ But ye that are partakers of Christs sufferings, that when his „ glory shall appear, ye may be glad and rejoyce; but let none suffer „ as an evil doer, *&c.* but as a Christian, Let him not be ashamed, „ but let him glorify God on his behalf. And let them that suffer accord- „ ing to the will of God, committ their soules unto him in wel doing, as unto a faithfull Creator, as 1 *Pet.* 4 throughout.

And 1 *Pet.* 5. Peter saith, „ I beseech you, who am also an Elder, „ and a witness of the sufferings of Jesus Christ, and also a partaker of the glory that shall be revealed. Marke, here is a glory that was to be revealed; then Revelation was not past: for the witnesses of Jesus do witness it still, and are partakers of his glory: Blessed be God for ever.

And further the Apostle saith, *deck your selves inwoardly in lowlyness of mind.* Marke, an inward decking in lowlyness of mind. „ For „ God resisteth the proud, but giveth grace unto the humble. And the „ God of all grace which hath called us (marke, us his people) unto „ his eternall glory by Christ Jesus, after ye have suffered a little, con- firme, strengthen and establish you. And this we witness: blessed be the Lord, who hath called us to this eternall glory by Christ Jesus, as 1 *Pet.* 5.

And *Matth.* 17: 5. 2 *Pet* 1: 17. *God said, this is my beloved Son, in vvhom I am vvel pleased, hear ye him.* Marke, this voice came from heaven, which is to be obeyed. „ But we have a more sure word of „ Prophecy, to the which ye do wel that ye take heed, as unto a Light, „ that shineth in a dark place, untill the day dawn, and the Day-star arise in your hearts. Marke, *in* your hearts: and all true Christians are to take heed to the Light, untill this Star do arise in their hearts. And the Apostle saith, „ Whereby most great and precious promises are given

„ unto

„ unto us, that by them ye should be partakers of the Divine nature, „ *&c.* which have obtained the precious faith with us, by the righteousnes of our God and Saviour Jesus Christ. Marke, partakers of the divine nature and precious faith This is more then a profession of the Letter without.

And further, it's said, „ Wherefore brethren give rather diligence „ to make your calling and election sure. For if ye doe these things, ye shall never fall, *&c.* And this is every Christians duty to mind, to mind those things, as it is written, 2 *Pet.* 1. *For if they, after they have escaped from the filthines of the world, through the knowledg of the Lord and Saviour Iesus Christ, are yet entangled and overcome, their later end is worse then their beginning.* So it's clear, to live in the filthines of the world, and make a profession of God and Christ, will stand them in no more stead then the works of iniquity, that must depart, though they call him *Lord, Lord.* And such may put the day of the Lord afar off, and live in security; but it will come upon them *as a thief in the night*, and *a thousand years with the Lord are as one day*, as may be seen 2 *Pet.* 2:20. and 3:8, 9, 10.

And *John* writes in his 1 General Epistle, *that which was from the beginning, which we have heard,* (marke) *which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life.* Marke, seen, heard and handled. *The Life appeared, and we have seen it and bear witnes:* (marke, they bore witnes to what they had seen, heard and handled) *and shewed unto you eternall life, which was with the Father, and appeared unto us.* So they shewed unto others what they had seen, heard and handled: these were and are the true witnesses. That, I say, which we have seen and heard, *declar we unto you, that ye may have fellowship with us, and our fellowship is with the Father and the Son Iesus Christ.* Marke, here is a fellowship with the Father and Son, not made up with the Letter that killeth. *And this then is the message, which we have heard of him* (marke, heard of him) *and declar unto you, that GOD is LIGHT, and in him is no darknes at all.* This is the message they declared, and this is the message we declare; what we have heard and seen. *If we say we have fellowship with him* (to wit, Christ) *and walk in darknes, we lye, and doe not the Truth,* as some Professors may say, to doe the Truth, that sets up a Covenant of works: as though Truth and the Scripturs were given forth for nothing,

thing, but to be talkt of, and not to be done, as 1 *Ioh.* 1 : 1. And 1 *Ioh.* 2. *My babes, these things write I unto you, that ye sin not. If any man sin, we have an Advocat with the Father, Iesus Christ the just, and he is the reconciliation for our sins, and not for our sins onely, but also for the sins of the whole world. And he that keepeth his Word, in him* (marke, *in him*) *is the love of God perfect indeed. Hereby know we, that we are in him* (marke, in him, to wit, in Christ.)

Again, „ Little children, I write unto you, (saith he) that your sins „ are forgiven you for his Nam's sake. And I write unto you, young „ men, because ye have overcome the wicked one, and the Word of „ God abideth in you. (Marke, overcome.) I write unto you Fathers, „ for ye have known him from the beginning (to wit, Christ in his Divinity, for in the beginning was the Word) or, known him as he was God. „ Let that therefore abide in you, that same, which ye have „ heard from the beginning. If that which ye have heard from the be- „ ginning shall remain in you (observe, in you) ye also shall continue „ in the Son and in the Father. And this is the promise that he hath „ promised us eternall life. And these things have I written unto you „ concerning them that deceive you: but the *Anoynting* which ye have „ received of him, dwelleth in you, (marke, in you) and ye need not „ that any man teach you, [marke] but as the same Anoynting teach- „ eth you of all things, and is Truth, and is not lyeing; and as it hath taught you, ye shall abide in him. Therefore it is good to keep to this Teacher: and take heed of the deceiver that will draw you out from this Teacher, and tell you, there is no overcoming of the body of sin on this side the grave, that the strong man may keep the house. For Gods minister saith, *If ye know that he is righteous, know ye that he which doth righteously is born of him*, and whosoever doth not righteously is not of God. And whosoever is *born of God, sinneth not, for the Seed of God abideth in him, neither can he sin, because he is born of God.* In this the children of God are known from the children of the devil. For ye know that he appeared that he might take away our sins, *and in him is no sin. whosoever abideth in him, sinneth not*, 1 Joh. 3. *And the blood of Iesus Christ cleanseth us from all sin.* And he that saith, he remaineth in Christ, *ought even so to walk as he walked*: and not onely to talk as he talked. And do not ye give the Apostle the lye, that say the blood of Christ will not cleanse you on this side the grave?

Again, *Little children, let no man deceive you; he that doth righteousness, is righteous. And he that committeth sin is of the devil, for the devil sinned from the beginning. For this purpose appeared the Son of God, that he might destroy the works of the devil* (that is sin) For his works are sin: and Christ through death destroyed death, and the devil the power of death.

And every man, that hath this hope, (what hope?) *Christ in you the hope of glory; purifieth himself, even as he is pure.* Note, this is more then an outward Letter-profession. And this is his commandment, to wit, Christs, that *we believe in the Name of his Son Jesus Christ, and love one another*, as he gave commandment, 1 *Joh.* 3. And 1 Joh. 4. „ In „ this the love of God appeared towards us, because God sent his one- „ ly begotten Son into the world, that we might live through him. „ Herein is love, and not that we loved God, but that he loved us, „ and sent his Son to be a reconciliation for our sins. Beloved, if God „ so loved us, we ought to love one another. And hereby know we, „ that we dwell in him, and he in us, because he hath given us of his „ Spirit. And we have seen and do testify that the Father sent the Son, „ to be a Saviour of the world: and whosoever confesseth that Jesus is „ the Son of God, in him dwelleth God, and he in God. And we have known and believed that God is love, and he that dwelleth in love, dwelleth in God, and God in him, as 1 *Joh.* 4. *Whosoever therefore believeth that Jesus is the Christ, is born of God &c. And he that is born of God overcometh the world: and this is the victory that overcometh, even your faith.* Marke, if all that are called Christians were the true believers, then were they all born of God, then they would overcome the world: and if all they that are called *Chaistians* were in the true Faith that Jesus Christ is the Author and Finisher of, then would they plead for victory as the true Minister did, and not say there is no victory here over the body of sin and death. „ And who is it that over- „ cometh the world, but he that believeth that Jesus is the Son of God; „ and this is that Jesus Christ, that came by water and blood, and it is „ the Spirit that beareth witness: for the Spirit is Truth.

Now ye that say, ye have not the same Spirit as the Apostles had, ye are not true witnesses; for ye say, there are but two spirits, a good, and bad; so ye must have the bad, if ye have not the good which the Apostles had, according to your own judgment.

And

And there are three that bear witneſs in heaven, the Father, the Word and the holy Ghoſt, and theſe three are one: and there are three that bear witneſs on earth, the Spirit, the Water and the blood, and theſe three agree in one: for this is the witneſs of God, which he teſtifieth of his Son: which Gods witneſs is a greater then the witneſs of men: *And he that believeth in the Son of God* [marke] *hath the witneſs in himſelf.* And this we believe and witneſs, and he that doth not, hath made him a lyar.

And ye Profeſſors, who have given new names to the Father, the Word and holy Ghoſt, as [*Trinity*, and *three diſtinct Perſons*] and ſay the Scripture is your Rule for your doctrine, but there is no ſuch rule in the Scripture, to call them by theſe new names, which the Apoſtle that gave forth the Scripture, doth not give them: and becauſe we do not call the Father and the Word and Holy Ghoſt by your new names, therefore do ye falſly ſay that the *Quakers* deny the Father, Son and holy Ghoſt, which we owne in thoſe names and ſound words, in which the holy men of God ſpake them forth by the holy Ghoſt, which ye give other new names to, and yet ſay, ye have not the ſame ſpirit, which they had that gave forth the Scriptures. So, which is to be followed, judg your ſelves. *But this is the record that God hath given unto us eternall life, and this life is in his Son.* And we know that the Son of God is come, and hath given us a mind to know him, which is true, and *we are in him that is true*, marke, that is, *in his Son Ieſus Chriſt*, this ſame is very God and eternall life: and this we the people of God in ſcorn called *Quakers* do witneſs.

And 2 *Ioh.* 1. *For there are many deceivers come into the world, which confeſs not Ieſus Chriſt come in the fleſh, he is a deceiver and Antichriſt.* Now all the Chriſtians (ſo called) in the world, and the *Turke*, will confeſs Chriſt come in the fleſh outwardly. So then by this outward confeſſion theſe can not be deceivers nor Antichriſt by your doctrin, but the Apoſtle ſaith, *if Chriſt be not in you, ye are reprobats: and he that hath the Son, hath life; and he that hath not the Son, hath not life*, and theſe were the deceivers that inwardly ravened, but had the sheeps cloathing the outward profeſſion. And 1 *Ioh.* 2. The deceivers are there deſcribed to be ſuch as have not the Anoynting within them, and draw others from it, and ſuch as have the forme of godlineſs, but deny the power, which are to be turned avvay from. And vvhoſoever tranſgreſſeth and abideth not in the doctrin of Chriſt, hath nōt God: but he that continueth

nueth in the doctrin of Christ, hath both the Father and the Son; and *if there come any among you, and bring not this doctrin, receive him not into your house, neither bid him God speed, for who so doth, is partaker of his evil deeds.* So as Christ vvas manifest in the flesh, above 1600 years since, if he come to *dvvell in mans heart* by faith, he is manifest in their flesh, and there is the Anoynting knovvn vvithin, condemning sin in their flesh, that they through him might become the righteousnes of God: and so *he that believeth in the Son of God hath the Witness in himself.* And *Iud* vvrits to them, vvhich are *called and sanctified of God the Father and reserved in Christ Iesus* (marke, are sanctified) and such as are sanctified are holy, for is not to sanctify them, to make them holy? But do not ye affirme, that none are sanctified or made holy on this side grave, contrary to the Apostles doctrin? And so ye give the Apostles the lye, as ye do unto us.

And further he vvrites unto them of the *common Salvation*, and that they vvere *earnestly to contend for the faith that was once delivered unto the Saints*. This common Salvation, which is *Christ that tasted death for every man*, and *enlightened every man*, and his *Grace hath appeared unto every man*, *that brings Salvation*, and contending for the faith, is it not to contend for that which Christ is the Author and Finisher of in their hearts? *And when Michael the Archangel strove against the devil, and disputed with the devil concerning the body of Moses, he durst not blame him with cursed speakings, but said, The Lord rebuke thee.* And now are not the Professors like the devil here disputing about the body of Christ, which body they are ignorant of, whom the Lord rebuke. If they knew his body, his flesh or his blood, then they would know the meat which comes down from heaven, which is our food, by which we live, whom ye nick-name, and in scorn call *Quakers*.

But it is come to pass what the Lord Jesus Christ and the Apostle declared, how that there should come mockers in the last times, which should walk after their ungodly lusts, and this we have daily experience of, and these are the makers of Sects, which have almost filled the world, with them who are fleshly, having not the Spirit, that the Apostles were in, and so not in the unity of it. *But ye beloved*, (saith he) *edify your selves in the most holy faith, praying in the holy Ghost.* (marke, in the holy Ghost) But ye Professors say, ye have not the same holy Ghost as the Apostles had, so can not pray in it: and ye say, there is

no

no victory here. So ye have not the same holy faith, which they had, which gave them victory, as in *Iude*, ye Letter-Professors may read your conditions, who are like the *raging waves* of the sea, &c.

And John, *Revel.* 1. saith, *Iesus Christ which is a faithfull witness, and the first begotten from the dead, and Prince of the Kings of the earth, unto him that loved us, and washed us from our sins in his own blood.* So *John* doth not plead for sin here for terme of life, (like the Letter-Professors) but saith, they are washed from their sins. *And hee made us Kings and Priests unto God, even his Father, Behold, he cometh with clouds and every eye shall see him, even they which pierced him through: and all the kindreds of the Earth shall wail before him,* to wit, Christ. And *I am Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and which was, and which is to come: the Almighty.*

And I Iohn (saith he) *your Brother and companion in tribulation, and in the Kingdom and patience of Iesus Christ, was in the Isle of Patmos for the Word of God and the witnessing of Iesus Christ,* &c. (marke, your brother in tribulations and in the kingdom) Here is not onely an heir of the Kingdom, but in it. And this many witness that are the witnesses of Jesus Christ, and know the patience of Jesus. And in this 1 *cap.* John sets forth Christ to the seven Churches, wherein he seven times saith, *He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.* So here the Spirit is the speaker, as may be seen, *Rev.* cap. 2 and 3. *And in his right hand,* to wit, Christs, *he held the seven starrs: and out of his mouth went a sharp two-edged sword.* (marke, out of his mouth, &c.) And he saith, *I am alive that was dead: and behold I am alive for evermore: and I* (to wit, Christ) *have the keys of hell and death.* And he saith, *To him that overcometh, will I give to eat of the tree of Life, which is in the midst of the paradise of God:* and *be thou faithfull unto death, and I will give thee a crown of Life,* Rev. 2: 8, 10, 17. „ To him that overcometh will I give to eat of the Man-
„ na that is hid: and will give him a white ston, and in this stone a new
„ name written, which no man knoweth, saving he who receiveth it.
„ And thus saith the Son of God, who hath his eyes like a flamme of
„ fire, and his feet like fine brass, vers. 18, 26.. For he that over-
„ cometh, and keepeth my works unto the end, to him will I give
„ power over Nations, and he shall rule them with a rod of iron, and
„ as the vessels of a potter shall they be broken. Even as I received of

„ my Father, ſo will I give him the morning-ſtar. He that hath an ear, let him hear what the Spirit ſaith to the Churches. But your Churches now adays ſay, there is no hearing of this immediate Spirit: and ye ſay your ſelves, there are but two ſpirits; ſo then ye have gotten another ſpirit to hear and ſpeak to you, then that which ſpake to the Churches, and it ſeemes ye had no ear to hear the Spirit that ſpake to the Churches.

But we do witneſs this Spirits teaching, and do hear him; bleſſed be the Lord for ever. And *Rev.* 3. „ Theſe things write unto the „ Church, which is at Sardis, ſaith he that hath the ſeven Spirits of „ God (to wit, Chriſt) and the ſeven ſtars, I know thy works, for thou haſt a name that thou liveſt, but thou art dead. Marke, is not this the condition of many of the Profeſſors in Chriſtendom, that have the name *Chriſtian*, but are dead from the Life, and Power and Spirit, that was in the Apoſtles? And upon ſuch Chriſt will come as a thief. *And thou ſhalt not know what hour I will come upon thee*, ſaith Chriſt. [marke] *but thou haſt a few names in Sardis which have not defiled their garments.* O brave Saints! What will ye Letter-Profeſſors ſay to theſe? Chriſt ſaith, they have not defiled their garments: theſe were perfect then: were they not? *And they ſhall walk with me*, to wit Chriſt, *in white, for they are worthy. And he that overcometh ſhall be cloathed in white aray, and I will not put out his Name out of the book of Life. But I will confeſs his name before my Father and his Angels.* Bleſſed be the Lord for ever. *Let him that hath an ear hear what the Spirit ſaith to the Churches.* But ye that deny this Spirits ſpeaking now adays, are none of theſe Churches.

And again he ſaith, *Write unto the Angel of the Church of Philadelphia, theſe things ſaith he that is holy and true*, (to wit, Chriſt) *which hath the key of David, which openeth and no man ſhutteth, and ſhutteth and no man openeth, I have ſet before thee an open door, that no man can ſhut.* And this we witneſs who have kept the Word, and have not denyed his Name. And they that keep his word of patience, he will deliver them from the houre of temptation, which will come upon all the world, to try them that dwell upon the Earth. And all are to hold faſt that which they have received from Chriſt, that no man take their crown. „ And he that overcometh (ſaith Chriſt) vvill I make a pil- „ lar in the temple of my God, and he ſhall no more goe out; (marke

„ no

„ no more out and I vvill write upon him the Name of my God, and „ the name of the City of my God, the New Jeruſalem, which cometh „ out of heaven from my God: and I will write upon him my new Name. O bleſſed writer and Saviour! Let him that hath an ear, hear what the Spirit ſaith unto the true Church now adays, which we hear, bleſſed be his Name for ever.

And again: „ Write theſe things, ſaith the Amen, the faithfull „ and true witneſs, the beginning of the creaturs of God. And this was to the Angel of the Church of the *Laodiceans*, who were neither hot nor cold. Look, ye Letter-Profeſſors, to this, that ſay, ye are rich and have need of nothing; ſee if ye be not poor, blind, miſerable, wretched and naked, &c. And are not ye neither hot nor cold, and doth not Chriſt threaten to ſpue out ſuch out of his mouth?

Behold, ſaith Chriſt, *I ſtand at the door and knock*: (what doot is this, think ye? Is it not the door of the heart?) *if any man hear my voyce, and open the door, I vvill come in unto him* (marke, come in) *and will ſupp with him and he with me.* And do not ye Letter-Profeſſors, tell us, there is no hearing of the voyce of Chriſt now adays: and he is in heaven, and will not till the end of the world? So then there is no ſupping with Chriſt, till the end of the world, nor any opening of the door for him to come in among you. But they that have heard his voice, have opened the door, and he is come in to them, and he ſupps with them, and they with him. And this we witneſs: he that hath an ear, let him hear what the Spirit ſaith unto the Churches, *Rev.* 3. throughout

And *cap.* 4. See the holy cry; „ Holy, Holy, Holy Lord God „ Almighty, which was, which is, and which is to come. And thanks „ were given to him that ſat upon the throne, which liveth for ever and „ ever: and they caſt down their crowns before him. And ſo muſt all do, before they be crowned with Jeſus, who is *worthy to receive glory and honour and power for ever and ever.*

And John (*Rev.* 5.) ſaw that no man in Heaven, nor in Earth, nor under the Earth was able to open the book, neither to look thereon. Therefore *John* wept, becauſe he ſaw no man was found worthy to open and read the book, nor to look thereon. But one ſaid unto him, „ Behold the Lion of the tribe of Judah, the Root of David hath pre- „ vailed to open the book, and to looſe the ſeven ſeals thereof. For it is he that opens, and he that ſhuts: and if he open, no man can ſhut,

and

and if he shut, no man can open. And it is he that opens to his people now the book of the Law and Prophets, and Gospel and Revelation, and the book of Life, which we witness. „ And I beheld a Lamb as „ though he had been killed, which had the seven hornes & seven eyes, „ which are the seven spirits of God, sent unto all the world, and they „ that sung a new song, saying, Thou art worthy to take the book and „ to open the seals thereof, because thou was killed, and hast redeemed „ us to God by thy blood, out of every kindred, tongue, people and „ Nation, and thou hast made us unto our God Kings and Priests; and we shall reign on the Earth. (marke, reign on the Earth) And also such that John heard, saying with a loud voyce, *Worthy is the LAMB that was killed to receive power and riches, wisdom, strength, honour, glory and praise*, &c. and we say the same.

And all creaturs which are in Heaven and on the Earth, and under the Earth and in the Sea, and all that are in them heard I, saying, Praise and honour, glory and power be given to him that sitteth upon the throne and unto the Lamb for evermore And so he is to be worshipped that liveth for evermore, Rev. 5. And Rev. 6 How the Lamb Christ Jesus opens the Seals: and all is sealed, till he open, for *the naturalman perceiveth not the things of God, for they are spiritually discerned.* And when the Lamb had opened the fifth Seal, John *saw the Souls of them that were killed for the Word of God, and for the testimony* which they mantained, and they cryed with a loud voyce, saying, *How long Lord holy and true dost thou not judg and aveng our blood on them that dwel upon the Earth?* So it is God that doth avenge the blood of the persecuted, upon their persecutors. And his people are commanded not to avenge themselves, for vengeance is his and he will repay it. And long white robs were given to every one of these Sufferers for Jesus; and it was said unto them that they should rest for a little season, untill their fellow-servants and brethren should be killed as they were.

And the Lamb opening the sixth Seal, the *Great men and the rich men*, &c. *hid themselves* amonst the Rocks and dens and mountains, and said unto the mountains and rocks, *fall upon us and hid us from the presence of him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who can stand?* Think on this, ye that have been our persecutors above these 26 years, for the wrath of our Lamb will find you out, *Rev. 6.* When the Sun is tur-

turned as *black as sacloath of hair*, and ye know the great Earth-quak, then ye will not scoff at, nor persecut, the people of God in scorn, called *Quakers*.

And *Rev.* 7. These are they which came out of *great tribulations, and have washed their long robs*, and have made their *long robs white in the blood of the Lamb*. (marke, have washed) Therefore are they in the presence of the throne of God, and serve him day and night in his Temple; and he that sitteth on the thron will dwell among them, and they shall hunger no more nor thirst any more, neither shall the Sun light on them, nor any heat, for the *Lamb* which is *in the midst of the throne shall govern them*. Here is the Governour of Gods washed and suffering people, and he (to wit Christ) shall lead them [marke] into the living fountains of waters, *and God shall wipe away all tears from their eyes*. And this we believe, and can cry with a loud voyce, *Salvation cometh of our God, that sitteth upon the Throne, and of the Lamb*: and do know the palmes in token of victory. And *Rev.* 8. where the Lamb opened the seventh Seal, then did the trumpets begin to sound, and the *prayers of the Saints were offered upon the golden altar*, which was before the throne of God. And at the sounding of the fifth Angel, the *bottomless pit was opened* where the *Locusts* came out, which were to *vex them that had not the Seal of God in their foreheads*, and these Locusts had a *king* over them, whose name is called in Hebrew *Abaddon*, and in Greek *Apollyon*, *Destroyer*.

And at the sound of the sixth Angels trumpet, there came destruction upon such as *worshipped devils and idols, gold and silver, and brass, wood and ston*, which could neither see, hear nor go; and yet they *repented not* that remained undestroyed, neither of their *sorcery, murder, fornication, nor theft*, Rev. 9. And in the days of the voyce of the seventh Angels sounding with his trumpet, the mystery of God should be finished, as he hath declared by his servants the Prophets, *Rev.* 10.

And there were then great voyces in heaven at the seventh Angels sounding, saying, *The Kingdoms of this world are our Lords and his Christs, and he shall reign for evermore*. And the 24 *Elders* which sat before God on their seats, *fell down on their faces and worshipped God*, (not the beast) *saying, We give thee thanks, Lord God Almighty, which art*, (that is, present) *and which was, and which art to come; for*

thou haſt received thy great might, and haſt obtained thy Kingdom, and the Gentiles were angry, and thy wrath is come, the time of the dead that they ſhould be judged: and thou ſhalt give reward unto thy ſervant, the Prophets thy Saints, and to them that fear thy Name, to ſmall and great, and ſhalt deſtroy them that deſtroyed the Earth, Rev. 11. which after the Witneſſes were ſlain and taken up into heaven, which tormented their perſecutors, that made merry over them when they had ſlain them; *the dragon with his tail drew the third part of the Stars from Heaven, and caſt them to the Earth.* This dragon ſtood before the woman to devour her child when ſhe had brought it forth; but ſo ſoon as ſhe had brought forth the *Man-child* which ſhould *rule all Nations with a rod of iron, her Son was taken up unto Gods thron, and ſhe fled into the wilderneſs, where ſhe hath a place prepared of God, where they ſhould feed her 1260 days: and then the dragon was wroth with the woman, and went & made warr with the remnant of her ſeed, which keep the commands of God, and have the teſtimony of Jeſus, when he was caſt out of heaven into the Earth, the old Serpent that deceives all the world, and his Angels were caſt out with him: then I heard a voyce, ſaying, Now is Salvation in heaven*, and *ſtrength* and *the Kingdom of our God and the power of his Chriſt.* „ For the accuſer of our brethren is caſt down, which accuſ-
„ ed them before our God day and night, but they overcame him by
„ the blood of the Lamb, and by the word of their teſtimony: and they
„ loved not their lives unto the death. Therefore rejoyce ye heavens,
„ and ye that dwell in them: (marke, dwell in heaven) but wo be to,
„ the Inhabitants of the Earth and the Sea; for the devil is come down
„ unto you with great vvrath, knowing that he hath but a ſhort time to reign. So here it may be ſeen here, who were the original of them, that perſecuted the woman, and the remnant of her ſeed, to wit, the *Dragon* the *devil* the *deceiver*, Rev. *cap.* 11, 12.

„ And then after the woman was gone into the wilderneſs, the
„ beaſt roſe out of the Sea, and the Dragon gave his power to him,
„ and they worshipped the Dragon: and then the cry was, Who is able to make warr with the beaſt? And he opens his mouth with bla-
„ ſphemy againſt God and to blaſpheme his Name, his Tabernacle and them that dwell in Heaven. Marke, this beaſtly ſpirit, who has not the Spirit and Power the Apoſtles had. And this beaſt was to continue 42 moneths: and it was given to this beaſt to make warr with the Saints

and

and to overcome them: and power was given unto him over all nations, kindreds and tongues, and all that dwell upon the Earth shall worship him, to wit, the beast, and he and they may say, there is no perfection and overcoming, and may cry up the body of sin and death to the grave. So all worshipped him, whose names are not written in the book of Life. Marke, here is the writing-book of the *Lamb*, which was *slain from the beginning of the World*, slain not onely at *Ierusalem*, without the gates. If any man hath an ear let him hear.

„ I beheld another beast come out of the Earth with two hornes, like the Lamb. Marke, here the beast would be like the Lamb, but he speaks like the Dragon, not like the Lamb. „ And this beast did great „ wonders, he caused which dwelt upon the Earth to worship the first „ beast, and as many as would not worship the image of the beast, „ should be killed. So he made all great and small, rich and poor, fre „ and bond to receive his marke in their right hand and in their fore- „ head: so he marked them and sealed them with his evil spirit, *Rev.* 13. „ And God seales his with his god Spirit: Ye are sealed with the Spirit, „ (saith the Apostle *Eph.* 4: 30.) unto the day of Redemption: and „ they that are sealed can set to their seals that God is true, that keep the testimony of Jesus the Spirit of Prophecy.

And *Iohn* said, „ I looked, and lo, a Lamb stood on mount Zion, „ and with him a hundred fourty four thousand, having his Fathers „ Name vvritten in their foreheads, and they sung a nevv song before „ the Throne, *&c.* and no man could learn that song but the 144000 „ which were redeemed from the Earth, and in their mouths was „ found no guile, for they were without spot before the Throne of „ God. These are they which are not defiled with women, for they „ are Virgins; these follow the Lamb whithersoëver he goeth, these „ are brought from men, being the first fruits to God and to the Lamb. And this we do believe: but can any of the Letter-Professors believe that such a company should be without guile in their mouths, and without spot? And none know this new song, but they that are without spot and guile, and by the Spirit of God have their Fathers Name written in their foreheads.

„ And I saw another Angel fleing through the midst of heaven, „ having the Everlasting Gospel to preach to them that dwelt upon „ the Earth, and to every kindred, tongue and nation, saying with a

„ loud voyce, Fear God and give glory to him; for the hour of his „ judgment is come, worship him that made Heaven and Earth, and „ the Sea and fountains of waters.

Now what will ye Letter-Profeſſors ſay to *Iohn*? Have not your nations, kindreds and tongues had the Goſpel? Ye have had the Letter, but ye confeſs ye have not the ſame power, *for the Goſpel is the povver of God unto Salvation*, &c. [Marke] *but the Letter killeth*, and it was the Power and Spirit the Apoſtles vvere in that gave Life.

And have ye not perſecuted every appearance of that, either by tongue or hand? Let your doings anſvver. And here followed another Angel, and ſaid, „ Babylon is fallen, the great City, vvhich made all na- „ tions drunk vvith te vvhine of the wrath of her fornication. So as the Goſpel the Povver of *God* is preached and received, *Babylon* falls.

And the third Angel followed them, ſaying with a loud voyce, *If any man worship the beaſt and his image, and receive his mark in his forehead or in his hand, the ſame ſhall drink of the wine of the wrath of God, yea of the pure wine, which is poured into the cup of his wrath, and he ſhall be tormented in fire and brimſton before the holy Angels and before the Lamb.* And this all muſt know who worship not God in Spirit and Truth; and they that do worship God, muſt come to Truth and the Spirit of God *in themſelves.* And here is the patience of the Saints, here are they that keep the commandments of God and the faith of Jeſus. *And I heard a voice from heaven, ſaying unto me, right bleſſed are the dead which* hereafter *dye in the Lord, even ſo ſaith the Spirit, for they reſt from their labours, and their works follow them. And I looked and beheld a white cloud, and upon the cloud was one ſiting* (marke, upon the cloud one ſitting) *like the Son of man, having on his head a crown of gold, and in his hand a ſharp ſickle. And another Angel cryed the harveſt was ripe, thruſt in the ſickle.* And bleſſed are their eyes that ſee Gods reapers reaping down the tares, and gathering the wheat, and a cutting down of the vines of the vineyard of the Earth, and caſting them into the wine-preſs of the wrath of God, as *Rev.* 14.

And *Rev.* 15. *I ſaw as if it were a ſea of glaſs mingled with fire, and them that had gotten the victory over the beaſt and his image and his marke, and the number of his name ſtanding at the Sea of Glaſs, having the harps of God*, not the harps of men: *and they ſung the ſong of Moſes the ſervant of God, and the ſong of the Lamb*, (marke, the Lamb Chriſt Jeſus)

ſus) *ſaying, Great and marvelous are thy works, Lord God Almighty. Juſt and true are thy ways King of Saints! Who ſhall not fear thee O Lord and glorify thy Name? For thou art onely holy, and all Nations ſhall come and worſhip before thee* (that is, in Spirit and Truth, and they muſt find it in their hearts) *For thy judgments are manifeſt*, Rev. 5.

And when the ſeven Angels poured out the ſeven vials of the wrath of the Lord God Almighty upon the Earth, what ſores fell upon them that had the mark of the Beaſt and worſhipped his image? And how did the beaſt rage and blaſpheme? and his kingdom became darkneſs and they gnawed their tongues for pain.

„ And I ſaw the froggs come out of the mouth of the Dragon and „ of the falſe Prophets, for they are the ſpirits of devils working mira- „ cles, to go unto the Kings of the Earth and of the whole world, to „ the battel of that great day of the Lord God Almighty: and here is the end of theſe gatherings. „ And I heard the Angels of the waters „ ſay, that by pouring out his vials upon the waters they became blood, „ Lord thou art juſt, which art, and which was, holy, becauſe thou „ haſt judged theſe things; for they ſhed the blood of the Saints „ and Prophets, therefore haſt thou given them blood to drink, and „ he for they are worthy; So it is God that gives them blood to drink; „ repayes it upon all the perſecutors. And I heard another voyce out „ of the Sanctuary, ſaying, Even ſo O Lord God Almighty, true „ and righteous are thy Judgments, *Rev.* 16. Behold, I come, as a „ thief: bleſſed is he that watcheth, and keepeth his garments, leaſt he „ walk naked, and men ſee his filthineſs.

„ And the ſeventh Angel pouring out his vial into the air, there „ came a loud voyce out of the Temple and throne, ſaying, It's done, „ *&c.* And there were voyces, and thundrings, and lightenings, and „ great earth-quaks, ſuch as were not ſince men were upon the Earth, „ even ſo mighty an earth-quak: and the great City was divided into three parts, *&c.* *And great Babylon came into remembrance before God, to give unto her the cup of the fierceneſs of his wrath.* Look Letter-Profeſſors, Is not the city divided into three parts, *Papiſts*, *Proteſtants* and *Turks*? and ſee if ye have known this earth-quake, lightenings and thunders, *Rev.* 16. *And after the true woman went into the wilderneſs, and the man-child was caught up into heaven; and the beaſt and his image the whoor got up, which the kings and the inhabitants of the Earth are drunk with the wine of her fornication, who hath a golden cup*

in her hand full of the wine of her fornications, and in her forehead a name written, (marke, *written*) *MYSTERY BABILON the great, the mother of whoordoms and of the abominations of the Earth: and I saw this woman drunk with the blood of the Saints and with the blood of the martyrs of Iesus,* saith John.

So it's clear it is the whoorish and beastly spirit, that persecuts the Saints, who have their power from the Dragon; and alwayes worshiped him whose names are not written in the book of Life from the foundation of the world, *Rev.* 18. *And this beast which ascended out of the bottomless pit, shall go into perdition, though they shall make war with the Lamb, but the Lamb shall overcome them, for he is Lord of Lords and King of Kings, and they that are on his side, are called Chosen and faithfull,* &c. *And he said unto me, the Waters thou saweſt, where the whoore sitteth, are Nations, peoples, multituds and tongues.* Therefore look ye nations, peoples, multituds and tongues, what sits upon you; for if she sit upon you, that have drunk the blood of the Martyrs and Saints, ye must have a sad weight upon you, with that whoorish spirit, that corrupts the Earth, she will make you plead for your body of sin and death, while she sits a top of you, for she can not abide perfection, and will not let you owne it.

But he saith, that ten kings shall hate the whoor, and shall make her desolat and naked, and eat her flesh and burn her with fire, which hath reigned over the kings of the Earth, for God hath put it in their hearts to fulfill his will, and to doe with one consent, for to give their kingdom unto the beast, untill the words of God be fulfilled, *Rev.* 17. *And I saw an Angel come down from heaven, with great power, so that the earth was lightened with his glory.* (saith John) So as the Earth is lightened, Babylon falls, and at her fall what a cry is there among the merchants? And all that have drunk of her cup of fornications, who is become a cage of devils and the hold of all evil spirits, and a cage of every unclean and hatefull bird. *And I heard a voyce from heaven, saying, Come out of her my people, that ye be not partakers of her sins, that ye receive not of her plagues.* So the Lords people are coming out, for her sins have reached unto heaven, and God hath remembred her iniquitys: now must she have her reward double. So though she sat as a Queen, and said in her heart she should see no sorrow, nor mourning, therefore shall her plagues come in one day,

death,

death, sorrow and famine, and she shall be burnt with fire, for strong is the Lord God that condemneth her, and all shall bewail her that she hath reigned over.

Oh! Heavens rejoyce over her, and ye holy Apostles and Prophets, for God hath given judgment on her, for she shall be cast down, and found no more, for in her was found the blood of the Prophets and of the Saints, and of all that were slain upon the earth, in this whoorish power and spirit Babylon, confusion, the beast and dragon, whom God hath judged.

And after these things I heard a voyce of a great multitude in heaven, (marke in heaven) *saying, Halelu-Iah, Salvation and Glory and Honour and Power be unto the Lord our God, for true and righteous are his Iudgments, he hath condemned the great Whoor, which did corrupt the earth with her fornications, and hath avenged the blood of his Servants shed by her hand.* And again they said, *Halelu-Iah, and the smoak rose up for evermore and a voyce came out of the throne, saying, Praise our God all ye his Servants, and all ye that fear him both small and great.*

And I heard like the voyce of a great multitud, and as the voyce of many waters, and as the voyce of strong thunderings, saying Halelu-Iah, for the Lord God Almighty hath reigned: let us be glad and rejoyce, and give glory unto him, for the Marriage of the Lamb is come, and his wife hath made her self ready: and to her was granted that she should be arayed in pure white linnen and shining, for the fine linnen is the righteousnes of Saints.

And so when Babylon was fallen, the Marriage of the Lamb came, (the true Church which Christ is the head of) as the false woman the false church fell, *and blessed are they which are called unto the Lambs supper, and he said unto me these words of God are true*, and we know it to be true, who are come to the Supper and to the Marriage of the Lamb. And John fell down to worship him that shewed him these things, but said he, *See thou do it not, for I am thy fellow servant and of thy Brethren, which have the testimony of Iesus, Worship GOD.*

For the Testimony of Iesus is the Spirit of Prophecy, & this we bear witnes to. And all ye Letter-Professors that deny Prophecy, and say it is ceased, Ye have not the Testimony of Jesus, for the testimony of Jesus is the Spirit of Prophecy. And John saw the Heaven opened, and beheld a white horse, and he that sat on him was called *Faithfull and True*, and he judgeth and maketh warr in righteousnes, and his

eyes

eyes are as a flamme of fire, and on his Head many Crowns, and a Name written, that no man knew but himself, he was cloathed in a garment dipt in blood, whose Name is called *The Word of GOD*. This is Christ who is seen in heaven on the white horse, and the warriours which were in heaven followed him upon white horses, cloathed in *white linnen, white and pure*. „ And out of his mouth went a sharp „ two-edged sword, that with it he should smite the Heathen, for „ he shall rule them with a rod of iron: and he it is that treadeth „ the wine-press of the fierceness of the wrath of Almighty God, and „ he hath upon his garment and upon his thigh a Name written, The *King of Kings* and *Lord of Lords*, and this is Christ, blessed be the Lord for ever.

„ And the beast and the mighty men of the Earth made warr with „ him and his followers, but the beast was taken, and the false Pro- „ phet that wrought miracles, whereby he deceived them that receiv- „ ed the beasts marke, and them that worshipped his image: and „ these both were cast alive into the lake of fire that burneth with brim- stone. And there is the end of the Beast and false prophet, that has been worshipped, and has deceived the world, that hath made warr against Christ that is on the white horse and his followers, who hath the victory. „ And the remnant of them that worshipped the Beast, „ were slain with the Word that went out of his mouth, as may be seen *Rev.* 19. And here is the faith and patience of the Saints. „ He that „ killeth with the sword, shall be slain with the sword, as *Rev.* 13. 10. and he that leadeth into captivity, must go into captivity himself.

And so after the beast is in the lake of fire, and the false Prophet, „ I saw Satan bound, and cast into the bottomless pit, and shut „ up and bound for a 1000 years: and I saw seats and they that sat up- „ on them, and judgment was given unto them. And I saw the souls „ of them that were beheaded for the witness of Jesus the Word of „ God, which did not worship the beast nor his image, neither had „ taken his marke upon their forehead, nor in their hands, and they „ shall reign with Christ a 1000 years: and blessed and holy is he that „ hath part in the first resurrection, for on such the second death shall „ have no power, and they shall reign with Christ a 1000 years. He doth not say, Christ shall come and reign with them, but they shall reign with Christ a 1000 years, and when the 1000 years are finished,

„ Sa-

„ Satan shall be looſed out of priſon for a little ſeaſon, and he shall go & „ deceive the people which are in the four quarters of the Earth, even „ *Gog and Magog*, to gather them to battel: and they went up into the „ plain of the Earth, which compaſſed the Saints about and the beloved „ city, but fire came down from God out of heaven & devoured them; „ ſo there is an end of them alſo: and the devil that deceived them was „ caſt into the lake of fire and brimſtone, where the beaſt and falſe pro- „ phets were caſt before, and shall be tormented even day and night „ for evermore. And ſo here is the end of the devil alſo.

And then John „ ſaw alſo the dead both ſmall and great ſtand be- „ fore God, and the books were opened, and another book which is „ the book of Life, and the dead were judged of thoſe things which „ were written in the books (marke, in thoſe books, where all mens words and actions are written in, according to their works) and all gave „ up their dead, and every man was judged according to his works, and „ death and hell delivered up there dead, and death & hell was caſt into „ the lake of fire: and this is the ſecond death. And whoſoever was not found written in the book of Life, was caſt into the lake of fire. And this we know to be true, & are witneſſes of, *Rev.* 20. that God will fulfill & perform in Chriſt Jeſus. And then John „ ſaw a new Heaven and „ a new Earth, when the Dragon, beaſt, whoor and falſe Prophets and „ devil were caſt into the lake of fire: and Babylon was fallen, *&c.* „ And the firſt Earth paſſed away, and was no more ſeen. And he ſaw „ the holy City the new Jeruſalem come down from God out of hea- „ ven, prepared as a bride trimmed for her husband, and I heard a great voyce out of heaven ſaying, *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himſelf will be their God with them.* And this we witneſs, bleſſed be the Lord God for ever, who dwelleth with his people.

„ And he that ſat up on the throne ſaid, Behold I make all things new, „ and he ſaid unto me, Write, for theſe words are faithfull and true, „ and he ſaid unto me, It is done, I am Alpha and Omega, the be- „ ginning and end, to wit, Chriſt. I will give unto him that is a thirſt „ of the well of the water of Life freely. And this we witneſs, and need not go to buy our water of the ſellers: and he that overcometh shall in- herit all things, and I will be his God and he shall be my ſon. „ But „ the unbelieving, fearfull and abominable, and murderers, and

" whoormongers and forcerers, and idolaters and all lyars shall have
" their part in the lake which burneth with fire and brimstone, which
" is the second death.

But will not the forcerers, whoormongers, idolaters, lyars and murderers say, that they are all believers in Christ? *The devils believe, and tremble.* But ye do not believe in the LIGHT, as Christ commands, which should lead you from the second death, but ye hate the Light, because your deeds are evil; and will not come to it, because it will reprove you. And so this is the condemnation that Light is come into the world, but men love darknes rather then Light: which Light ye should believe in, and so become children of the Light, as Christ has commanded. So every true believer believeth as Christ hath commanded, and in so doing they obey his command.

And John said, *Joh.* 21. one of the seven Angels talked with him, saying, *come, I will shew thee the bride the Lambs wife, and he shewed me the great City holy Jerusalem descending out of heaven from God.* And he that shewed it John, carryed him away in the the spirit to a great high Mountain, &c. And so ye can not see this holy City, new Jerusalem descending out of heaven from God, except ye be in the Spirit that John was in, but this Spirit ye deny. And so as the false city Babylon was thrown down, seen by John then, and seen by the same Spirit now, the great City holy Jerusalem, that descends out from God, is set up, having the glory of God, and her shining was like unto a stone most precious.

And the wall of the City had 12 foundations, and in them the Names of the Lamb & of the 12 Apostles, and it had 12 gates, and the gates 12 Angels, and the names written of the 12 tribes of the children of Israel, and he that talked with me had a golden reed to measur the wall and the gates of the city: and the city lay four-square, and the length is as large as the bredth of it: and he measured the city with the reed 12000 furlongs.

The Greek coppy with *Arias Montanus* his interlineary translation hath it, *Revelations* cap. 21 & 16. σταδίων δώδεκα χιλιάδων δώδεκα, that is, furlongs twelve twelve thousands, that is, 144000, that is the length and the bredth: and the height being equal is 12000, being in all 172800 furlongs, that is 216000 miles, that is 10 times the compass of the Earth, as it is commonly accounted, or there aboute. [12.] in the Prophetical manner of speech, is a full number, as 12. Tribes: and

the

the height, length and bredth being at 12, is the compleatneſs, and the wall 12 times 12, the compleatneſs of a wall in cubits that is 144 cubits, the wall bearing proportion to the city, as cubits to furlongs, as the incloſing to the incloſed. The length and the bredth and the height were equal, and he meaſured the wall thereof 144 cubits, by the meaſure of a man, that is of the Angel: and the 12 gates were 12 Pearles, and every gate is of one pearle, and the ſtreets of the city are of pure gold, as ſhining glaſs. And I ſaw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it, and the city had no need of the Sun, neither of the moon, to ſhine in it, for the glory of God did lighten it, and the Lamb is the Light of it, and the people that are ſaved ſhall walk in the Light of it (marke, *walk*, not onely *talk*) and the Kings of the Earth ſhall bring their glory and honour unto it, and the gates of it ſhall not be ſhut by day, for there ſhall be no night there: and the glory and honour of the Gentiles ſhall be brought unto it, and there ſhall enter into it *no unclean thing*, neither whoſoever worketh abomination or lyes. But they which are written in the Lambs book of Life. (marke, in the Lambs book of Life) Though the gates ſtand open, and are not ſhut, none can enter in, no unclean one, nor any lyar. The Angels that ſtand at the gates, & which are miniſtring Spirits in flammes of fire, will keep ſuch out; *Rev.* 21.

And all ye Letter-Profeſſors that plead for *imperfection*, and *your body of ſin and death to the grave*, which are the Devils drudges, theſe gates are too ſtrait and too narrow for you with that great luggage on your backs to enter.

And *Rev.* 22. John ſaw a *pure River of Water of Life clear as Cryſtall, proceeding out of the throne of God and of the Lamb.* Happy are they, that drink of this River. *And in the midſt of the ſtreet of it, and on each ſide the river was the Tree of Life, which bears twelve manner of fruits, and giveth fruits every moneth.* This is a frutifull tree that beareth every moneth, and is not this Chriſt? This is beyond all the trees in the Earth. And the *leaves* of this tree ſerved to *heal the Nations* with, and there ſhall be no more curſe but the Throne of God and of the Lamb ſhall be in it, and his Servants ſhall ſerve him; and they ſhall ſee his face, (to wit, the Lambs) and his *Name* ſhall be *in their foreheads*, and there ſhall be no night there, and they need no candle, nor light of the Sun, for the *Lord God giveth them Light, and they ſhall reign*

for evermore. Theſe words are faithfull and true: and the Lord God of the holy Prophets ſent his Angel to ſhew unto his Servants, the things which muſt ſhortly be fulfilled. *Seal not up the words of this book, for the time is at hand. He that is unjuſt and filthy, let him be unjuſt and filthy ſtill.* So he will plead for his filthineſs as long as he liveth. *He that is juſt and righteous, let him be juſt and righteous ſtill.* And he will plead for his righteouſneſs, which he hath from Chriſt, as long as he liveth.

„ Behold I come ſhortly and my reward is with me, to give unto „ every man according as his works ſhall be, I am Alpha and Omega the beginning and ending, the firſt and laſt, ſaith Chriſt: Bleſſed are they that do his commandments, (marke, do not onely talk) that their right may be in the tree of life, and may enter in through the gate into the city: for without are dogs, biters, worryers and inchanters, whoormongers, murderers, idolaters, and whoſoever loveth and maketh lyes. Here it is clear, all ſuch are without the gates of this city new Jeruſalem, though they may talk of it, and give their meanings to it.

And I Ieſus have ſent my Angels to teſtify theſe things in the Churches. And the true Churches are to give regard and belief unto his words, though the falſe Churches do not. And this Ieſus ſent from heaven after he was riſen: and this I tell you Profeſſors that ſay there was no hearing of his voyce from heaven after he was riſen. *I am the Root*, ſaith Chriſt, *and of the generation of David, the bright and morning-Star, and the Spirit and bride ſaith, Come, and let him that heareth, ſay, come, and let him that thirſteth come, and let whoſoever will, take of the water of life freely.* And what could Chriſt ſay more? Here all are invited to this water of life freely, but people had rather ſpend their money for that which is not bread.

The Bride, that is married to Chriſt, bids others come to the marriage of the Lamb, and the Spirit bids them come to Chriſt: but if they will neither hear the Spirit nor the bride, they are left without excuſe, and he that heareth Chriſt is commanded to bid others come, and take of the water of Life freely, and to come to Chriſt, and to hear him, as God ſaith, *this is my beloved Son, hear ye him*, in whom he is wel pleaſed, and not to hear them, that do diſpleaſe him, but *learn of me*, ſaith Chriſt *for I am the Way, the Truth and the Life: and no man cometh to the Father but by me.* And this we witneſs, (bleſſed be the Lord for ever) in the ſame Spirit that gave forth the Scripturs, therefore as John ſaith,

ſaith, *He that hath an ear to hear let him hear what the Spirit ſaith to the Churches.*

And we know as Peter ſaith, that *no prophecy* in the Scripture is of *any privat interpretation*, 2 Pet 1: 21. And now are not all ye Profeſſors of the Letter, that ſay ye have not the ſame Spirit that gave forth the Scripturs, private interpreters of them? And yet follow your own ſpirit, as the Prophet ſaith, and ſee nothing: for the prophecy came not in the old time by the will of man, but *holy men of God ſpak as they were moved by the holy Ghoſt*, and ye deny the having of this holy Ghoſt now adays, and call it an extraordinary Spirit. Ye deny that which Chriſt ſends to lead his Church, into all Truth by: and make a mock at the movings of it, and a ſcoff, as too often we have heard. *And none can call Ieſus Lord but by the holy Ghoſt*: and the true Church fellowship is in the holy Ghoſt. So it is an extraordinary Spirit that people muſt pray and have fellowship in, and call Jeſus Lord by, beyond mans ſpirit, by which the holy mens words are ſeen, which they ſpak as they were moved by the holy Ghoſt, but ye can not believe that there are any holy men now adays, nor hardly believe them that were ſo in the Apoſtles days, nor before: and thoſe Scripturs which the holy men ſpak forth as they were moved by the holy Ghoſt; and came not by the will of men, ye men in your own wills, quarrel, jangl and diſput about, and are ſo wilfull againſt others that witneſs the holy Ghoſt, and are run into Sects, and one againſt another, and are not in fellowship, for how should ye that are out of the holy Ghoſt, be in the fellowship of the Spirit?

And *Heb. 4. For we which have believed do enter into reſt* (marke, *into reſt*) *and he that hath entered into reſt hath ceaſed from his own works, as God did from his*: and ſo not to be ſaved by their own works, when they are ceaſed from them.

Now if all they, that are called *Chriſtians*, were the true believers in the Light, as Chriſt the LIGHT commands, they would enter into him their reſt and be children of the LIGHT, and ceaſe from their own works, as GOD did from his, but unbelief ſhuts out, for they entered not in, becauſe of unbelief, as *Heb.* 3. And the Apoſtle ſaith, 1 *Theſſ.* 1: 15. *For our Goſpell unto you was not in word onely, but in power and in the holy Ghoſt.*

Now if your Goſpel be not in power and in the holy Ghoſt, but

onely in word; how should we receive it, or you? For the *Gospel is the Power of God*, and if ye have not the same Gospel which the Apostles had, which Gospel is the Power of God, then have ye not the Gospel of God: for ye say, ye have not the same power, then ye have not the same Gospel, then marke your portion as the Apostle tells you, *Gal.* 1: 8. And the Apostle saith *We approve our selves to every mans conscience in the sight of God*, 2 Cor. 4: 2. So it's the duty of every one that declares the Gospel, and that has received it, to approve themselves to every mans conscience, as the Apostles did. And the Apostles doctrin was not *yea* and *nay*: but hath not yours been *yea* and *nay*? Is it not *yea* in the time of a sun-shine, and *nay* in the time of a storme? And if it was not *yea* and *nay*, how come ye to turn from one Religion to another so often? But we know the *Gospel* is *yea*, and not *nay*; and *all the Promises of God are yea in him*, to wit, Christ; *are yea and Amen* to the glory of God, and it is God which stablisheth us in Christ, where all the Saints are established: and hath anoynted us and established us, who hath also *sealed us* (marke, sealed us) *with the Spirit of promise, and hath given us the earnest of the Spirit in our hearts*, (marke, the earnest of his Spirit in our hearts) 2 *Cor.* 2. *For as the sufferings of Christ abound in us*, (marke, in us) *so our consolations abound through Christ*: and this we are sensible of, and all our mercy, peace and comfort comes from him.

For we are unto God a sweet savour of Christ in them that are saved, and in them that perish, to the one we are the savour of death unto death, and to the other the savour of life unto life, 2 Cor. 15: 16. And *Joh.* 3: 14. *We know that we are translated from death to life*, (marke, are translated) *because we love the Brethren: and he that loveth not his Brother abideth in death*, *and he that saith, he remaineth in him*, to wit, Christ, *he ought so to walk, as he hath walked*, 1 Joh. 2 6. *For as he is* [to wit, Christ] (saith John) *even so are we in this world*, 1 Joh. 4: 17. And now would not ye Professors of the Letter say, they blaspheme to say, that as Christ was, so were they in this present world? Ye that profess him, and do not possess him, are not ye such? For they that said, they were Jewes and were not, (but the Synagogue of Satan) did not they lye and blaspheme? And are not they such that profess themselves Christians but are not, but in name onely? *For he is a Iew that is one inward: and the circumcision is the heart and in the spirit, not in the letter,*

ter, whose praise is of God and not of man. And so is not he a Christian that is one inward in the heart, in the spirit, whose praise is not of men, but of God? *Rom.* 2: 29. And the Apostle saith, *Seeing that ye have put off the old man with his works, and have put on the New man, which is renewed in knowledg after the image of him that created him.* Mark, ye Professors and others, that plead for your old man to the grave, here the old man was put off, and the new man put on, before they went to the grave, as the Apostle saith, *Colloss.* 3: 8. And *John the Baptist*, who was a man sent from God, that came for a Witness to *bear witness of the LIGHT*, said, *he was not that Light*, but *this Light was the Life in the WORD*, and the *Light in men*, *and this Light shineth in the darkness, and the darkness comprehended it not; and that was the true Light, which lighteth every man that cometh into the world*, Joh 1.

And *Joh.* 1: 26, 27. he saith, *but there is standing one among you, whom ye know not*, (speaking of Christ) *he is he that cometh after me, which was preferred before me.* And *Joh.* 1: 15. bearing witness of Christ, he cryed, saying, *this is he of whom I said, he that cometh after me is preferred before me, for he was before me.* Mark, before John, though as to his birth he came after him, but Christ was before John was, for *all things that were made, were made by him.*

And *Joh.* 3: 12, 13. where ye may hear Christs own words, *If when I tell you Earthly things ye believe not, how shall ye believe if I tell you of Heavenly things? For no man ascended up into heaven, but he that descended down from heaven, even the Son of man which is in heaven*, mark, *in heaven.* And farther *John* saith, *he that hath the bride, is the bridegroom, but the friend of the bridegroom which standeth and heareth him, rejoyceth greatly, because of the bridegrooms voyce. He that is from on high is above all*, to wit, Christ, *he is not of the Earth*; how can ye give him then that by-name *heathen*, when John saith, he is not of the Earth? Mark, *of the Earth*, for John saith, *he that is of the Earth, is of the Earth, and speaks of the Earth; he that is come from heaven is above all, and what he hath heard and seen that he testifies, but no man receiveth his Testimony, he that receiveth his Testimony hath set to his seal that God is true*, Joh. 3.

And *Joh.* 5: 20. &c. *For the Father judgeth no man, but hath committed all judgment to the Son*, because that all men should honour the Son, as they honour the Father, for he that honoureth not the Son, the same

same honoureth not the Father that sent the Son. Mark, all men should honour the Son, for *he dyed for all men*, and *is the Saviour of all men*, especially of them that believe, and *inlightens all men*, and *his Grace hath appeared to all men*, to believe in and to teach them, which we are witnesses of, and testify unto. And *Joh.* 5: 24. *Verily, verily I say unto you, he that heareth my Word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.* Mark, *hath*, then he is passed from the body of death and sin: and this we witness. And again, *Verily, Verily*, saith Christ, *I say unto you, the hour shall come and now is*, (mark, *now is*) *when the dead shall hear the voyce of the Son of God, and they that hear shall live. Marvell not at this, for the hour shall come*, saith Christ, *in the which all that are in the graves shall hear his voyce, and they shall come forth, that have done good, to the resurrection of Life; but they that have done evil, to the resurrection of condemnation.* So mark your doings, for it is not a serving of God with your lips, *Joh.* 5. but ye must be rewarded according to your doings,

And further Christ saith, *John bore witness of me*, to wit, the Light. But have not your Professors born witness against this Light, and call it *natural* and an *idol*, as *Robert Brown* a Baptist Teacher in *Worchester* called it, to *Samuel Morley*? Which gives *John Baptist* the lye, who said, it was the *Life in Christ and Light in men*, which we bear witness to. And Christ saith, the *Father himself which hath sent me, beareth witness of me, and ye have not heard his voyce at any time, nor seen his shape*: and these were great Letter-Professors. And Christ saith to *Philipp*, Joh. 14: 2. *He that hath seen me hath seen my Father: and believe that I am in the Father, and the Father is in me*, and *the words that I speak unto you, I speak not of my self, but the Father that dwelleth in me doth the works.* So they that see not the Son, see not the Father, and they that see the Son, see the Father. And if any man doth his will, to wit, Christs, he shall know his doctrin: so they that do not Christs will, do not know his doctrin, though they may talk of it, as *Joh.* 7: 17. And Christ saith, *Joh.* 16. *The bread of God is he which cometh down from Heaven, and giveth life unto the world. And Jesus said unto them, I am the Bread of Life, he that cometh to me, shall not hunger, and he that believeth in me shall not thirst. For I came down from heaven*, to wit, Christ, [mark, from heaven] *not to doe my own*

will,

will, but the will of him that sent me, and this is the will of him that sent me, that every man that seeth the Son and believeth in him, should have everlasting Life, and I will raise him up at the last day. And then the Jewes murmured at him, as do the Professors now, because he said, he was the bread of Life, and came down from heaven; and said, *Is not this Iosephs son?* So looked upon him carnally, as the Professors now do, and call him *humane.* And Christ said unto them, *Murmur not, For no man can come unto me, except the Father draw him, that sent me, and I will raise him up at the last day:* and it's written in the Prophets, *They shall be all taught of God. Therefore every man that hath heard and learned of the Father cometh to me.* Mark, that hath heard and learned of the Father, cometh to the Son, which we witness. And Christ saith, *This is the true bread which cometh down from heaven, he that eateth of it shall not dye,* and *I am the living Bread which came down from heaven,* saith Christ. And *if any man eat of this bread he shall live for ever.* So it's not onely talking of Christ, but eating and feeding of his flesh. *For the bread that I will give is my flesh, which I will give for the life of the world.* And this we witness to be our bread, and have eaten of it, and therefore must needs owne this flesh of Christ to be our heavenly bread, which comes down from heaven, and can not deny our food, our daily bread.

Then the Letter-professing Jewes murmured again, and said, *How can this man give us his flesh to eat?* Then said Jesus unto them, *Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you.* And this is our daily drink and daily food, the flesh and blood of him that comes from heaven. And what do ye Letter-professors call this *humane flesh,* which ye must eat, and *humane blood* of Christ which ye must drink, which came down from heaven; whose flesh whosoever eateth, and drinketh his blood, hath eternall life, *&c.?* And do ye say that this bread and this flesh and blood of Christ will corrupt, through which they that eat, have eternall life: *for my flesh is meat indeed, and my blood is drink indeed,* saith Christ, and *his flesh saw no corruption,* and *we are redeemed not with corruptible things but with the precious blood of Iesus Christ,* which is not corruptible. And *he that eateth my flesh and drinketh my blood,* saith Christ, *dwelleth in me and I in him,* and *as the Living Father hath sent me, so live I by the Father:* and

he that eateth me even he shall live by me. So its clear there is no living by Christ, and no dwelling in Christ and he in him, without eating his flesh and drinking his blood which came down from heaven: *and he that eateth this bread liveth for ever.* So ye must all come to eat and drink of this food, and praise God which will bring all into Life and Peace.

Then some of the Disciples murmured as wel as the Jewes at this saying, and he said unto them, *What then if ye should see the Son of Man* (mark, Son of Man) *ascend up where he was before?* (Mark, where he was before) And then Christ interprets his own words, and saith unto the twelve, *Will ye go away also?* And *Peter* said, *Master, Whither shall we goe? For thou hast the words of eternall life*, Joh. 6.

And *Joh.* 8: 23. Jesus said unto the Jewes, *Ye are from beneath, I am from above: ye are of this world, I am not of this world;* and *ye neither know me nor my Father, if ye had known me, ye would have known my Father also*, ver. 19.

And *Except ye believe that I am he*, to wit, the Christ, *ye shall dye in your sins.* And Jesus said unto them, *when ye have lift up the Son of man, then shall ye know that I am he, and doe nothing of my self, but as my Father hath taught me.*

And *Joh.* 8. the Jewes said unto Christ, *Thou art not yet 40 years old, and how hast thou seen Abraham?* Here they looked upon him carnally, and Jesus said unto them, *Verily, verily I say unto you, before Abraham was I am;* then *the Iewes took up stones to cast at him*, and said *he had a devil.* Here the devil got up in them that neither knew Christs birth, nor as he was before Abraham. This is like our Letter-Professing spirit, that stoneth him where he is manifest in his people, and calls his Light an *idol*, and saith it is of the devil. So the Professors now blaspheme his Life the Light, as the Jewes blaspheмed him in the days of his flesh.

And *Joh.* 10. Jesus saith, *I am the door of the sheep.* And again, *I am the door, by me if any man enter he shall be saved, and shall go in and out and shall find pastur.* So there is no entering in nor out to this pastur but by Christ the door, the thief cometh not but to steal, kill and destroy. Mark, *ye that steal the word from your neighbour*, and such are killers and destroyers. But *I am come*, saith Christ, *that ye might have Life, and have it abundantly. I am the good Shepherd, and lay down my Life for my sheep, and know mine, and am known of mine.*

And

And as the Father knoweth me, so know I the Father: and I lay down my life for my sheep, and they shall hear my voyce, and there shall be one sheepfold and one shepherd. And this we witness, Glory to God for ever.

„ And therefore doth my Father love me, because I lay down my „ life, that I might take it again; and no man taketh it from me, but I „ lay it down of my self, for I have power to lay it down, and I have „ power to take it again, this commandment have I received of my Father. And this set the Jewes a murmuring again: but this power we witness Christ hath. And he saith *the hireling will flee, because he is an hireling*: which your actions sufficiently manifest. And *Jesus* said unto *Martha* that *he was the Resurrection and the Life.* And she said unto him, *Yea Lord I believe that thou art the Christ the Son of God, which should come into the world*: and this good Testimony we witness unto, as *Joh.* 11: 25, 26, 27.

And *Joh.* 12: 26. Jesus said, *If any man serve me let him follow me*, (mark, he must follow Christ) *for where I am, there shall also my servant be, and if any man serve me, him will my Father honour.*

„ And if I were lifted up from the Earth, I will draw all men unto me, vers. 32. And this we are witnesses of, that Christ Jesus is lifted up, who hath drawn us after himself, and is drawing others. And *Joh.* 13: 15. Christ saith, „ I have given you an example, that ye should doe „ as I have done unto you; and if ye know these things, blessed are ye, if ye doe them. So they that talk of Christ, and doe not, can not have the blessing. For saith Christ, „ Ye call me Lord and Master, and „ ye say wel, For so I am: and if your Lord and Master hath washed „ your feet, ye ought then to wash one anothers feet. So then not to foul them. „ And a new commandment give I unto you, that ye „ love one another, as I have loved you; that ye also love one another, „ by this shall all men know ye are my Disciples, if ye love one another. And now how have the Christians, so called, in Christendom, keeped this commandment, that have taken one another by the throat, and imprisoned and persecuted to death other Christians? And by this may not all men know that they are not the Disciples of Christ? as *Joh.* 13: 34, 35. And *cap.* 14. Christ saith, „ Because I live ye „ shall live also, ye shall know that I am in my Father, and ye in me,

„ and

„ and I in you. (Mark, these were and are the true Disciples and true „ Christians) And my peace I leave with you, my peace I give unto „ you, not as the world giveth. I go away and will come unto you. And this the Disciples witnessed, Christ *in* them and many others, & we also. „ And he that keepeth my commandments, is he that loveth me, & he „ that loveth me, shall be beloved of my Father, and I will love him & will shew my own self to him. And this we witness, as *Ioh.* 14. And here- „ in is my Father glorified, that ye bring forth much fruit, and be made „ my Disciples: and ye are my friends if ye doe what I command you. For it is the bearing of fruit that glorifys the Father of the Disciples and Learners of Christ, as *Ioh.* 15: 8. And they are his friends that doe what he commands and spend not away their time in talk. And again, „ I have chosen you and ordained you that ye should bring forth fruit, „ and that your fruit remain: and if the world hate you, ye know it „ hated me before you. If ye were of the world, the world would „ love its own; but because ye are not of the world, (mark, are „ not of the world) but I have chosen you out of the world (blessed be „ his Name for ever) therefore the world hateth you: and if I had not „ done works among them, which no other man did, they had not „ had sin, but now they have no cloack for their sin: for they have „ now seen, (to wit my works) and hated me and my Father, that it „ might be fulfilled that is written in their Law, They hated me with- out a cause And *cap.* 16: 28. „ I came out from the Father, and „ came into the world. Again: I leave the world, and goe to the Fa- ther. This is Christs own testimony which we believe. „ And in me „ ye have peace, (saith Christ) in the world ye shall have afflictions „ be of good comfort, I have overcome the world.

And *Ioh.* 17. Christ saith, „ Thou hast given me power over all „ flesh, that he should give eternall live to all them that thou hast given him. (to wit, the Father) And this is Life eternall, that they know „ thee to be the onely very God, and Jesus Christ, whom thou hast sent. So it is not eternall life to talk of God and Christ, but to know God and Jesus Christ, that he hath sent; and to know God and Jesus Christ is with the *Light* that shines *in* the *heart*, that gives the know- „ ledg of the glory of God in the face of Jesus Christ, and this is treasur in the earthen vessel, 2 *Cor.* 4. And saith Christ, „ Now glorify

„ me

„ me thou Father with thy own ſelf, with the glory that I had with thee before the world began. Mark, before the world began.

Again, „ Holy Father (ſaith Chriſt) keep them in thy Name, „ even them whom thou haſt given me, that they may be one as we are one. Here is the love of Chriſt to his people. „ I have given „ them thy Word, and the world hateth them, becauſe they are not of the world [mark] as I am not of the world. For their ſakes ſanctify „ I my ſelf, that they alſo may be ſanctified through the Truth, „ As thou didſt ſend me into the world, ſo have I ſent them into the „ world: and the glory that thou gaveſt me I have given them, that „ they may be one as we are one, (and theſe are Chriſts own words) „ I (to wit, Chriſt) in them, and thou in me, that they may be made perfect in one, 1 *Ioh.* 17. Theſe are the Learners of Chriſt, which we witneſs unto: and here is an union and a fellowship with the Son and the Father, *Chriſt in* his people, and *God in* Chriſt.

„ And Father I will that they which thou haſt given me, be with „ me even where I am, that they may behold my glory which thou haſt „ given me, for thou lovedſt me before the foundation of the world. (mark, before the foundation of the world) *O! Righteous Father, the world alſo hath not known thee, but I have known thee, and theſe have known that thou haſt ſent me*, to wit, Chriſt. And we have known that God hath ſent Chriſt, and God is in Chriſt, and Chriſt is in us, and we are in him: and this we witneſs, Bleſſed be his holy Name for ever. *Ioh.* 17.

„ For we are members of his body, of his flesh, & of his bones, „ *Eph.* 5:30. And hath raiſed us up together, and hath made us ſit „ together in the heavenly places in Chriſt Jeſus, *Eph.* 2:6. Who remaineth in the heavens till all things be reſtored, *Acts* 3:21. Who hath reſtored and is reſtoring: and this we witneſs, bleſſed be his Name for ever.

And *Simeon* ſaid, „ Behold this child is appoynted for the fall and „ riſing again of many in Iſrael, and for a ſigne (mark, for a ſigne) „ which ſhall be ſpoken againſt, yea a ſword ſhall pierce through thy „ Soul, that the thoughts of many hearts may be opened. And „ *Hannah* a Propheteſs she confeſſed likewiſe the Lord, and ſpake of „ him (to wit, Chriſt) to all that looked for redemption in Jeruſalem.

So here was a *woman confessor* and *Preacher* of Christ, to as many as looked for redemption by him, as there are many women confessors and preachers of Christ now, to as many as look for redemption by him; and to them that do not, that they may know there is no Salvation given under heaven by any other name, but by the NAME of *JESUS*, that they may all come to obey GOD's command, who said, *This is my Beloved Son, hear ye him*: and Christs command, who saith, *Learn of me, for I am Meek and Lowly in heart.* And here they may know their Priest, their Prophet, Shepherd, and Bishop of their Souls; and know his birth, his doctrine and sufferings, death and resurrection, and as he was with the Father before the world began, Christ Jesus, who hath redeemed them, and dyed for them, and bought them with a price, that they may glorify him *in body, soul and spirit, which are the Lords*, which he hath given them so to doe, *Amen* saith my Soul.

G. F.

A brief

A brief APPENDIX,

Or SUPPLEMENT Superadded.

CHRIST is called the *MESSIAH*, Joh. 1: 41. which *Messiah* by interpretation is *Christ*. And the Angels said unto them that sought Jesus, after he was risen, *Why seek ye the living among the dead*? when they came to look for him in the sepulchre. Moreover the Angel said, *he is not here but is risen: remember how he spake unto you, when he was yet in Galilee saying, that the Son of man must be delivered into the hands of sinfull men, and be crucified, and the third day rise again; and they remembred his words*, Luk 24: 6, 7. Matth. 17: 23. Mark 9: 31.

And *he was a Prophet Mighty in deed and in word, before God and all the people: but the high Priests and Rulers delivered him to be condemned to death, and crucified him.* Here ye may see, the chief Priests had a hand in it.

And *Matth.* 26: 24. Christ saith, *Surely the Son of man goeth his way, as it is written of him, but wo be unto that man, by whom the Son of man is betrayed: it had been good for that man if he had never been born.* So it was the Son of man that was betrayed and crucified, not as he was God: and he that was betrayed and crucified, to wit, the Son of man, is he that is risen.

And *Ioh.* 6: 62. Christ said, *What then if ye shall see the Son of man ascend up where he was before?* Mark, the Son of man.

And *Ioh.* 13: 31, 32. When Judas, that betrayed him, was gone out from him, *Iesus said, Now is the Son of man glorified, and God is glorified in him, if God be glorified in him, God shall glorify him in himself, and shall straightway glorify him.*

And

And *Ioh.* 3 : 13. Christ saith, *but he that descended from heaven, the Son of man, which is in heaven.* And this we believe, though ye have given him other names, as *humane body*, or *humanity*, which names are not found in Scripture; neither is he called by such names by God or Christ, or his Apostles; but he is called the *MESSIAH*, the *IMMANVEL*; the *Son of man*, and the *Holy Thing*, and the *VVORD of God*, and the *Amen*, &c. *Rev.* 3 : 14. But where in Scriptur can we find such names, as *humane body* and *humanity* given to Christ? And Christ, as ye say, is in heaven with a carnal body: and so we can not believe you further, then ye give forth Scriptur for your names and termes that ye give to Christ.

Matth. 28. Christ, after he was risen, saith, *All power is given unto me in Heaven and in Earth.* &c. [mark] And this we believe of him, for he hath manifested himself *in us* by his *Light* and *Power*, who was crucified without the gates at *Ierusalem*, and was buryed and rose the third day, and is at the right hand of God, and said unto his Disciples, he would *come again unto* them, and *dwell in* them: and this we witness, that he *dwelt in* his Saints, and *in us* his people; and hath made us sit together in the heavenly places in Christ Jesus, as before. And those ages are come that the Apostles declared of, (Glory to GOD!) and we can say, Glory to God through Jesus Christ for ever, who was set up from everlasting to everlasting, who is the *Rock of ages*, yea *our Rock* in our age, who is the *Foundation of many generations*, yea *our Foundation* in our generation, who is *our chief Corner-ston*, by which we stand against all the foul weather and storms of the Professors and profane; who is *Elect* and *Precious*, who is the *First and Last*, who *bruiseth the Serpents head* that led man into transgression from God, and *Christ* it is who leads man again unto God. So he is our Way,

our

our Truth and our Life, Resurrection, Sanctification, Wisdom and Justification, and our Redeemer, Saviour and Mediator betwixt us and God: and through him we have peace with God, who was the Foundation of the Prophets and Apostles, *Christ the Same to day, yesterday and for ever*, who remaineth in the Heavens, till all things be restored, who is our Restorer, & is restoring up into heavenly places, by his *Grace*, *Light*, *Spirit* and *Power*; yea many are restored and quickened, and made alive, and made to sit together in the heavenly places in Christ Jesus, who is their heavenly Shepherd, and feeds them in the pasturs of Life, who has laid down his life for his sheep, and bought and purchased them with his blood, and his sheep know his voyce and follow him, and will not follow the *hireling*. And he is our Prophet, that God hath raised up like unto *Moses*, whom we do hear, who opens the book to us, and the book of Life, (and opens the book of the *Law* and the *Prophets*, and lets us see *him* the *Substance* of them, that we can sing and rejoyce and praise God through him) by which we can see our names written therein, and no man can shut them, nor can any man open them, but he; Glory to God for ever, &c.

And Christ is our *Priest made higher then the Heavens*, he is *Anoynted by* the *Holy Ghost*, Acts 10: 38. He is *holy*, *harmeless and separat from sinners*: and he is made higher then the Heavens; and *such an high Priest becometh us*, who *offered up himself for us*, and sanctifys his Church and offers it up to God, and he is the Holy Head of his Church. And Christ is our heavenly Bishop that doth oversee us, by his *Spirit* and *Power*. And God has given Christ for a Leader and a Counsellour: so he is both our Leader, Counsellour

fellour and Commander; a Counsellour to counsell us concerning the things of God and of his Kingdom and the world that hath no end. So glory to God and the *Lamb*, *who was slain & is alive again*, Glory be unto God and the Lamb for evermore. And the LAMB shall have the victory: and this we believe, let the beast and whoor make never so much warr against him and us, I say, the Lamb shall have the victory, and this we believe, though all the wild beasts and the wolves and the dogs, the goats and bulls of *Bashan*, the spoted Leopards and all the wild heifers of *Ephraim*, the horses of *Pharaoh*, and the wild *Ishmaeli*, profane *Esaus*, envious *Cains*, which may gather in a brotherhood, and *Gog* and *Magog*, Professor and profane, if all these rise against the *LAMB* and his followers, yet, I say and believe the *LAMB* shall have the victory over the beast, whoor and dragon, devil and Satan and all his followers: Christ is a top of the head of them all, for he was before they were, and will be when they are gone, Glory to GOD for ever. Come therefore, let us sing the song of *Moses* and of the *Lamb*, which none can learn but they that are redeemed from the Earth: for we know our Beloved and we have found him when we passed the watchmen of the night, who smot us, and wounded us: So we can say *My beloved is mine and I am his*. He hath knockt at the door of our hearts, and we have let him in, and he is come to supp with us, and we with him, *Rev.* 3: 20. of the spiritual and heavenly Supper at the Table of the Lord Jesus Christ, which is above the table of Devils out of the Truth; Glory to God for ever. *Amen. Halelu-JAH.*

And further concerning what the Angels said of Christ to *Mary*. The Angel answered and said unto Mary, *The Holy*

Holy Ghoſt shall come upon thee, and the Power of the Moſt High shall overshaddow thee, therefore alſo *that Holy Thing that shall be born of thee, shall be called The SON of GOD*, Luk 1: 35.

And Ioſeph of Arimathea went to Pilat and asked of him the body of IESVS. Now Joſeph did not ask for the *Humane* body of Jeſus, or give it ſuch a name, as may be ſeen in the Evangeliſts, and no where did they give him ſuch names, as *Humane body* nor *Humanity*, which names ye have added to him more then the Scripturs do.

And 1 *Cor.* 11. the Apoſtle ſaith, *He that eateth and drinketh unworthily, eateth and drinketh his own damnation, becauſe he diſcerns not the Lords body.* Now what ſay ye to this, ye that call his body *Humane*? May not every unworthy eater ſee and diſcern that which is Humane?

And 1 *Cor.* 10. *They did all eat of the ſame ſpirituall meat, and drink of the ſame ſpiritual drink; for they drank of that Spiritual ROCK, that followed them, and that ROCK was CHRIST.* So is not Chriſt called a *SPIRITVAL ROCK*, and was not this before he was born of a Virgin?

And further he ſaith, *God was not wel pleaſed with many of them, for they were overthrown in the wilderneſs.*

And Chriſt ſaith, *I am the Reſurrection and the Life: He that believeth in me* though *he were dead yet ſhall he live.* And *Whoſoever* liveth and *believeth in me ſhall never dye.* Believe ye this ye Profeſſors, as *Mary* did?

And ye make a great deal ado concerning what bodys people ſhall be raiſed, and about the body of Chriſt; therefore be ſatisfied with the Apoſtles doctrin: for the Apoſtle ſaith, *Some men will ſay How are the dead raiſed, and with what bodys ſhall they come forth?* And therefore he ſaith, *Awake to live righteouſly, and ſin not: for ſome have not the*

knowledge of God, I speak this to your shame. Therefore see, Is not this your condition, that make such a work about the body of Christ, and with what bodys people shall be raised up: and the Apostle saith to such, *Thou fool, that which thou sowest is not quickened except it dye, and that which thou sowest, thou sowest not that body that shall be.* So he tells here plainly it is not the same, and calls thee a fool that sayest it is the same; if thou sowest wheat or other corn, let the husbandman answer thee in this.

Further the Apostle tells thee, *God giveth it a body as pleaseth him, and to every seed its own body.* And therefore people are to wait upon God to give it a body as pleaseth him: and the Apostle tells thee, there are also *Heavenly bodys* and there are *Earthly bodys, but the glory of the Heavenly is one, and the glory of the Earthly is another, so also is the resurrection of the body.* (Mark, can ye read people here?) He further tells you, *it is sown in corruption, it is raised in incorruption.* And of the Heavenly bodys and Earthly bodys, this Heavenly is not Earthly: Is it? *It's sown a natural body and raised a spiritual body*, and there is *a natural body*, and there is *a spiritual body*. So is Natural Spiritual? As it is also written, *The first man was made a Living Soul, and the Last a QUICKENING SPIRIT*, to wit, Christ. (mark, made a quickening Spirit) Howbeit that was not first made, which is spiritual; but that which is natural, and afterward that which is Spiritual. Can not ye read this? Are not ye awake? Doth not the Apostle bid you awake, that ye may read and see? *The first man is of the Earth, Earthly*; (mark, the first man) *the Second Man is the LORD from Heaven.* Mark, the Second Man, to wit, CHRIST.

And

And is the first man humane, and the Second Man the Lord from Heaven humane also? Will ye give them both the name *Humane*? Where had ye such words to call the Second Man withall? Not from the Scripturs, for they give him no such by-names.

And the Apostle further tells you, *As is the Earthly, such are the Earthly* (like it self, and will call other things like it self) *and as is the Heavenly, such are they also that are Heavenly*, like its self again: *And as we have born the image of the Earthly* [mark] *so shall we bear the image of the Heavenly*. And can the Apostle express himself in more plaine words?

So here is an image of the Earthly, and an image of the Heavenly; these are two bodys, and two images, Earthly and Heavenly: So wel might the Apostle say, *Thou Fool*: for an Heavenly image is not an Earthly, a Spiritual body is not a Natural, nor an Heavenly body an Earthly. So thou fool, *that which thou sowest, thou sowest not that body that shall be.* Mark, that shall be.

And the Apostle saith, *At the last Trumpet the Dead shall be raised up incorruptible*, [mark, *incorruptible*] *and we shall be changed in a moment, in the twinkling of an eye.* And that is a quick change: and do not the fools say, they shall not be changed, but must be raised with the corruptible, the same?

And further 1 *Cor.* 2: 15. the Apostle saith, *this corruptible must put on incorruption, neither doth corruption inherit incorruption*, (so it is not the same) *and this mortal must put on immortality*. So it is not the same. *And when this Corruptible hath put on incorruption, and this mortality hath put on immortality, then shall be brought to pass this saying that is written,*

Death is swallowed up in victory. O Death where is thy sting? O Grave where is thy victory? The sting of death is sin, and the strength of sin is the LAVV.

So the Grave hath not victory over immortality, and that is over the sting of death. *But thanks be unto God, which hath given us the victory through our* LORD *Iesus Christ.* And this we witness, and believe what the Apostle saith.

And the Apostle further saith, *Behold I will shew you a mystery, VVe shall not all sleep, but we shall be changed.* (mark, be changed) So then not the same: which the Husbandman will teach thee.

Moreover, *Phil.* 3: 20. the Apostle saith, *But our conversation is in Heaven, from whence we look for the Saviour, even our Lord Iesus Christ, who shall change* (mark, then it is not the same) *our vile body, that it may be fashioned like unto his Glorious Body.* So if the vile body be changed and fashioned like unto his glorious body, it is not the same, and consequently do not ye undervalue the Lord JESUS CHRIST and his body, ye that are giving such by-names to his body, as *Humane* and *Humanity*? Yea some have been so bold as to say he is in Heaven with a natural and carnal body, but these have been some of the grossest sort of Professors. And the greatest sort of Professors say, he is in heaven with a humane body. But these are not Scriptur terms or names, for if your vile natural and humane bodys must be changed, and made like unto his glorious body, then how can ye say that Christ is in Heaven with a carnal, natural, or humane body? For [*Natural*] *knowes not the things of God*, and [*Carnal*] *is sold under sin*, as the Apostle tells you. And is not Humane from the ground? But doth not Christ say, he is from above?

The

The second man is the Lord from Heaven, and his body is a GLORIOUS BODY, and *he* is the HEAVENLY, SPIRITUAL MAN. Therefore all that profess Scriptures and Christianity, let them keep to Scripture terms, and to those names, which God and Christ and the Holy men of God in Scriptur have given to it and him, which are found words not to be condemned.

9 G. F.

Worcester Prison, the 25 of the 11 Moneth, 167$\frac{4}{5}$.